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The Century Social Science Series

LEADERS AND LEADERSHIP

BY

EMORY S. BOGARDUS

UNIVERSITY OF SOUTHERN CALIFORNIA



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PREFACE

Leadership is an interesting social phenomenon which challenges the student of sociology at every turn. To some degree it is present wherever human beings are gathered together. It is so baffling a phenomenon that careful examination of it has been long postponed. The studies of personality and of social processes are, however, reaching the point where leadership can be examined with the hope of making discoveries as to its origins and underlying principles.

This book tackles the problem of leadership by analyzing leaders. If the immediate subject-matter of leadership is leaders, then the biographies, autobiographies, and other life records of leaders become the chief sources of pertinent data. While much in these accounts is chaff, yet kernels of revealing truth may be uncovered in nearly all. A few are rich sources of the lore of leadership.

The research upon which this book is based has resulted in two major sets of observations: one relating to the origins of leadership, the other to the principles of leadership. The origins, which have been located in three main human centers—heredity, social stimuli, and particularly personality traits—are illustrated by new and fresh materials.

The more penetrating of the biographical and autobiographical materials that have been used seem to justify a tentative presentation of several leadership principles. While these principles are doubtless vulnerable at points, the presentation of them may stimulate further investigations and ultimately result in improved analyses.

The author wishes to express his appreciation to every one who has contributed in any way to the preparation of this vol-

ume and particularly to those students who have participated in the collecting of illustrative materials. Through their efforts many selections have been added to those collected by the author. Special thanks are expressed to Professor Edward A. Ross for his painstaking and valuable help at every stage of the undertaking.

EMORY S. BOGARDUS.

University of Southern California

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PART I
INTRODUCTION

CHAPTER I

LEADERSHIP

A *leader* is a person who exerts special influence over a number of people. Every one exercises special influence over at least a few other persons, but we cannot say that such activity is leadership. There must be both special influence and numbers of people involved.

Leadership is personality in action under group conditions. It includes dominant personality traits of one person and receptive personality traits of many persons. It is interaction between specific traits of one person and other traits of the many, in such a way that the course of action of the many is changed by the one.

Every person not only has leadership traits but also has what may be called *followership* traits. In fact, personality may be divided into leadership and followership. The dividing line between these two kinds of traits, however, is neither clear-cut nor stationary. In fact, what are leadership traits in one social situation may be followership traits in another. In general we may say that the more active physical and mental phases of personality comprise one's stock of leadership traits and that the less active are followership qualities.

Leadership bears a vital relationship to *individuality* and its complementary element, *sociality*. If individuality refers to those distinguishing traits which set one person off from another, then sociality is composed of those behavior traits which identify one person with another.

By virtue of his individuality a person is able to perform in ways different from and superior to his fellows and thus to

qualify for leadership. Of course a great deal of individuality does not produce superiority at all and does not result in leadership. Moreover, superior individuality must be expressed in directions that are appreciated by some social group, or its possessor will not become a leader.

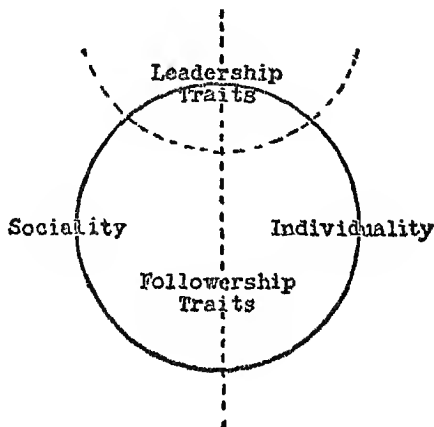


CHART I

PERSONALITY-LEADERSHIP RELATIONS

As a result of his sociality a person is able to understand his fellows, to perceive their needs, and to suggest ways and means of leading them out of their difficulties. Without this sociality no leader could long act in directions that would maintain a significant following. However, sociality may be lost in commonplace behavior and so fail to contribute anything to leadership. If this quality functions upon a mediocre level without stimulating any one to do anything new or of social value, it has no leadership significance.

Chart I indicates the relation between leadership and followership and implies that the latter is more extensive than the former in the case of most persons. It also shows personality bifurcated into individuality and sociality; it suggests that lead-

ership is connected with both. It aims to clarify in a conceptual way the relationships between leadership and personality.

We may now approach leadership from an entirely different angle. Leadership is a *group* phenomenon. It is a product of group life. It is an outgrowth effecting changes in group values. Whenever a social value is attacked, its outstanding opponent is likely to be elevated into leadership. Its ablest defender may also be selected as a leader, but by a different group of persons. A person thus becomes a leader when he acts in a superior way in an attack upon, or in defense of, a social value. Thus, conservative and radical leaders arise simultaneously as phases of group life.

Since a person may be a member of several groups at the same time, his relationship to these groups will vary greatly. For example, he may be a leader in one group and a follower in each of several others. He may be a leader in one particular in one group and a follower in all other particulars in that same group. His normal activities often require him to shuttle back and forth daily, as it were, between leadership and followership in the various groups of which he is a part.

Chart II symbolizes leadership in its group phases. A person may be a member of Group I but in no way a leader in it, for his sociality ranks him merely as "a good fellow." He may be a member of Group II but again not a leader in this case, for his individuality may lack the balance afforded by sociality. Individuality may make him an interesting person in any gathering, but it may not inspire that confidence which leadership requires. In Group III he is a leader, for here his individuality is tempered by sociality, enabling him to step out ahead of his associates and to change them into responsive followers. The large capital P in Chart II stands for personality.

The influence of the group is evident in the history of leadership. When art is highly appreciated the great artist appears; in warlike times generals flourish; in an age of science master inventors become numerous; in a period of business enthusiasm

captains of industry multiply. As group needs and values change from time to time, the major types of leadership undergo modification.

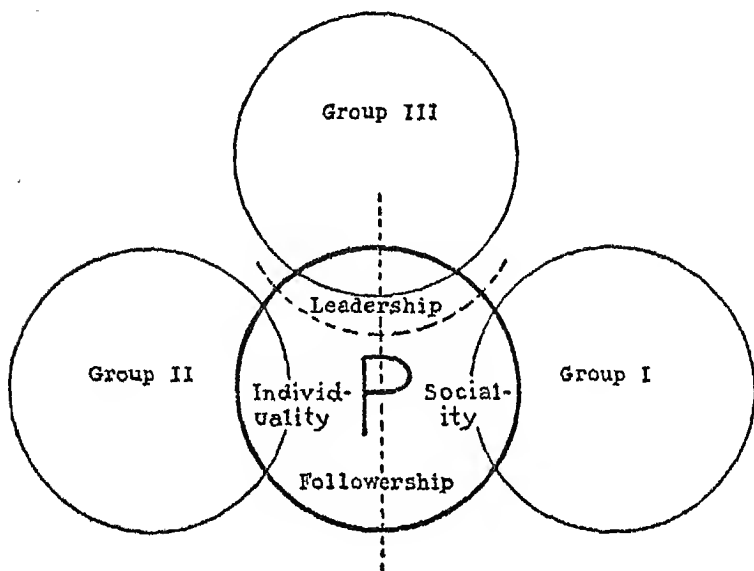


CHART II

LEADERSHIP AND SOCIAL GROUPS

Not only is leadership both a personality and a group phenomenon; it is also a *social process*, involving a number of persons in mental contact in which one person assumes a dominance over the others. It is a process in which the activities of the many are organized to move in a specific direction by the one. It is a process in which the attitudes and values of the many may be changed by the one. It is a process in which at every stage the followers exert an influence, often a changing counter-influence, upon the leader.

Leadership is a process in which there is a give-and-take between leader and followers. The rôle of the leader is often self-evident; the function of the follower may be obscured.

Yet the follower is vital, for without him there could be no leader. He is significant because he may absent himself and cease to take the part. He is important because he may refuse to obey or he may take punishment rather than follow. The leader must thus consider continually the various possible reactions of his followers.

Leadership is a process that, at its best, moves from a social situation of unrest and dissatisfaction to one of at least temporary adjustment; it may begin in a crisis and in disorganization and end in organization. Sometimes it moves from stagnation to disorganization and then to a new level of organization. It usually has a goal which, when achieved, calls for another form of leadership.

Studies of leadership are few. One of the first extensive inquiries was made at the beginning of the present century by Havelock Ellis.¹ His work is valuable in considering leadership because he refined the list of great names appearing in a standard biographical dictionary. First, he omitted those persons who had been included as royalty or nobility but who had not achieved anything of importance. He then deleted the names of other persons who had not done anything of intellectual merit, being influenced by Francis Galton's studies of genius and by Galton's definition of a genius as a person "endowed with superior faculties."² The result is a list of leaders that is limited to one country and biased in the direction of superior inheritance.

More recently J. McKeen Cattell has improved upon the study by Ellis. He prepared a roster of 1,000 great men, humanity-wide in scope, and based on five leading biographical dictionaries of the world.³ He introduces the method of measur-

¹ Havelock Ellis, *A Study of British Genius* (Hurst and Blackett, Ltd., London, 1904).

² Francis Galton, *Hereditary Genius* (Macmillan & Co., Ltd., London, 1892).

³ These were Lippincott's *Biographical Dictionary*, *Encyclopædia Britannica*, Rose's *Biographical Dictionary*, *Le dictionnaire de biographie générale*, Beaujean's *Dictionnaire biographique*, and Brockhaus's *Konversations-lexikon*.

ing and of comparing the space accorded prominent persons in the five biographical compilations.⁴ While the results are more valuable for the study of leaders than is Ellis's work, other refinements in method are needed. Ellis's work stressed greatness in ability, while Cattell's centers attention on eminence and recognition.

Still more recently Catherine M. Cox has applied special tests to Cattell's findings. To meet Miss Cox's requirements, great men must measure up to three standards:

(1) They should reach a standard of unquestioned eminence; (2) they should be as far as possible persons whose eminence was the result of unusual achievement and not a consequence of a fortuitous circumstance, such as the accident of birth; and (3) they must be persons for whom adequate records are available, i.e., records upon which reliable ratings of early mental ability may be based.⁵

These tests stress eminence, achievement, and childhood records. They are severe, for they mowed down 700 of Cattell's great men. In the analysis of the remaining 300 names, Miss Cox returned to the Ellis-Galton point of view, seeking out qualities of genius and developing an estimated intelligence quotient for each person.⁶ The significance of Miss Cox's work as a leadership study lies in its concern with activity and achievement as measuring sticks.

Another approach to the study of leadership is that through observational methods. Groups of children are the subjects, and the appearance of leadership among them is the focus of observation. In an European inquiry, a total of 888 spontaneous groupings of school-children, three to eight years of age, were observed. When the groups experienced no special problems there was no development of leadership. However, when prob-

⁴ "A Statistical Study of Eminent Men," *Popular Science Monthly*, 62: 359-377.

⁵ Catherine M. Cox, *The Early Mental Traits of Three Hundred Geniuses* (Stanford University Press, Stanford University, 1926), pp. 31 ff.

⁶ Under the guidance of Lewis N. Terman of Stanford University.

lems arose or when special activities were called for in a particular group two or three leaders would appear in that group. Leadership usually went to the individuals who were older, more experienced, or more conditioned to leadership. In a mixed group of boys and girls leadership was usually exercised by the boys, for they were more dominant and more conditioned to leading.⁷ This type of study has special value in that it throws light on leadership in the making. It depicts leadership when it is naïve, spontaneous, and unstudied. It reveals leadership in terms of energy, of quickness of action, and of the wish to be "in the limelight." The child leader is often one who craves the center of the stage. Among boys each wants to be "the Kingfish," or "the main guy." Each pushes himself ahead and others aside.

When a group of children are brought together for the first time and are supplied with interesting things to be done together, a few individuals will step out while others will fall into line. The leader is often an egoistic center of energy. He has little notion of leading as against ordering. He exerts might and seeks a hero rôle.⁸

Another method of studying leadership is represented by judgment and evaluative techniques. In a woman's college the juniors and seniors were asked "to select from the entire student body of over 1800, three students whose leadership they would follow the most willingly." They were asked also to state briefly for each of the three students mentioned the characteristics which seemed to explain the leadership ability of each.⁹ From this study of attitudes and opinions concerning leaders it was found that democratic attitudes, vitality, positiveness, friendli-

⁷ E. Chevaleva-Janorskya, "Les groupements spontanés d'enfants à l'âge préscolaire," *Archives de psychologie*, XX, 219-233.

⁸ For an important descriptive account of how small children act when thrown together day after day, see Dorothy S. Thomas, *Some New Techniques for Studying Social Behavior* (Teachers College, Columbia University, New York, 1929).

⁹ L. H. Moore, "Leadership Traits of College Women," *Sociology and Social Research*, XVII, 44-54.

ness, enthusiasm, sympathy, trustworthiness, and perseverance were the most outstanding traits of women who rank the highest as leaders. On the other hand the traits appearing at the opposite personality pole—that is, those which may be said to prevent leadership—included indifference, narrowness, timidity, affectation, egotism, silliness, fickleness, and stubbornness.¹⁰

TABLE I

<i>Leadership traits</i>	<i>Anti-leadership traits</i>
Democratic attitudes	Indifference
Vitality	Narrowness
Positiveness	Timidity
Friendliness	Affectation
Enthusiasm	Egotism
Sympathy	Silliness
Trustworthiness	Fickleness
Perseverance	Stubbornness

The wide difference between these two sets of traits is made vivid in Table I. Some persons with leadership traits are handicapped by the exhibition of one or more of the negative or anti-leadership traits. Further it may be noted that the leadership traits after all are just those which we like to find in our friends whether they have become leaders or not, and that the anti-leadership traits are those which we dislike even in our closest friends.¹¹

Again, leadership origins may be considered in terms of economic and social status. A German study will illustrate this line of approach. A total of 11,000 Germans were studied in terms of the economic and social status of their parents. It was found that the more fortunate classes produced leaders in excess of their proportion and that the lower or unfortunate

¹⁰ Perhaps one or more of these negative traits, such as stubbornness, may operate as a leadership trait on special occasions.

¹¹ Moore, *loc. cit.*

classes fell behind in their quota.¹² Thus circumstances are seen to function in the determination of leadership.

The study of leadership may be pursued through the analysis of biographies, autobiographies, and "life histories." A great deal may be expected of the case analysis method. Much of the material in this volume has been secured in this way, and hence the strong and weak points of the method may be presented succinctly.

It is all too true that biographies and autobiographies are weak in that they underestimate the importance of leadership as a social process. They emphasize the rôle of the leader but not of the led, of the individual but not of the group. The attitudes and rôles of the followers are largely overlooked. References to these main considerations are often most superficial. A new kind of autobiography of a leader is needed—one that will present the social situation, the social process, and the attitudes of all concerned.

The nearest approach to meeting this need is the *life history*, but life history materials, so far, have usually been gathered with the view to studying the nature of personal and social disorganization. The way that was opened by Thomas and Znaniecki promises well, although it has not been carried far as yet.¹³ Life histories of leaders as well as of representative followers in the social situations in which the leaders have functioned would be invaluable for the scientific study of leadership.

The next most satisfactory data are contained in a limited class of autobiographies of which that by G. Stanley Hall is an interesting example. These works center attention, in the main, on the psychological reactions of the leaders themselves to their social environments. While they do not consider leadership as a social process, they throw light on the reactions of one of

¹² "Die Herkunft 'unserer Zeitgenossen,'" *Wirtschaft und Statistik*, 10:393-394.

¹³ *The Polish Peasant in Europe and America* (Alfred A. Knopf, New York, 1927), Vol. II, Ch. II.

the chief actors—the leader—in the whole social situation.

Even in as frank a work as Hall's autobiography,¹⁴ however, the things that are said are often less significant than the things that evidently remain unsaid. Hall admitted that in writing his autobiography he was aware of "certain reservations due perhaps to a cowardice which has caused me to fall below my own ideals and standards of unreservedness, and that certain passages are only keys to rooms in my house of life."¹⁵ If Hall could say this, it is evident that other autobiographies are woefully incomplete.

Biographies are in some ways more satisfactory and in others less satisfactory than autobiographies. They take a more objective viewpoint, possess a better perspective, and may glimpse better the whole social situation. But most writers of biographies either do not have a sociological background or, if they do, fall into traditional pitfalls. They are also weak in that they do not perceive all the significant attitudes and values and give them proper objectification. Where the authors do have a sense of sympathetic induction, they tend to read into the lives of their heroes or heroines many interpretations that are unjustified.

If the leader is one who arouses, changes, or creates attitudes in the lives of other persons, then the study of leadership should include the attitudes of the "other persons." In fact such attitudes become one of the main sources for the analysis of leadership. The natural history of these attitudes and of the antecedent experiences which account for them is needed. These attitudes, experiences, and life organizations and the manner in which they have been aroused, changed, or created anew are as important for an analysis of leadership as is the leader himself.

The study of leadership, thus, is bifocal. One part of the

¹⁴ *Life and Confessions of a Psychologist* (D. Appleton and Company, New York, 1923).

¹⁵ *Ibid.*, p. 575. By permission of D. Appleton-Century Company, Inc.

picture is found in the leader and in the personality traits which enable him to exert special influence over his fellows. The other phase of the account is the social group. Leadership is found in the group demand for direction in crises. Together, personality and group write the story of leadership.

PROBLEMS

1. What is the popular conception of leadership?
2. Of what error is the popular conception guilty?
3. How is the scientific conception different?
4. Is leadership in any way an ethical matter?
5. Is any highly successful person a leader?
6. What are the best sources for the study of leadership and why?
7. Analyze any occasion when you have played a leadership rôle and indicate what personality traits you exercised most.
8. Think of some one whom you know fairly well who has acted as a leader on a given occasion and indicate the chief trait that he or she exercised at that time.
9. Name a nationally known leader and indicate one or more of his leadership traits.
10. What personality traits are certain to defeat one's leadership possibilities?
11. What centuries have produced more leaders than others?
12. What races have produced more leaders than others? Why?
13. In what fields of activity are women leaders increasing?
14. What changes have occurred in the types of leaders in the United States during the past 100 years?
15. Why do so many people fail of renown in spite of high achievement?
16. Would Booker T. Washington have been as outstanding a leader of his own people if he had not been so widely accepted among white people?
17. Can a famous saying be paraphrased thus: "Some are born leaders, some achieve leadership, and some have leadership thrust upon them"?

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CHAPTER II

TYPES OF LEADERS

Much of the discussion about leadership is confusing because no adequate discrimination between types of leaders is made. If one could get all the leaders of the world together at a particular moment, he would find that judging by the nature of their leadership at that time they might all be classified as either (1) direct or indirect; (2) partizan or scientific; (3) social, executive, or mental; (4) autocratic, paternalistic, or democratic; or (5) as specialists in leadership, such as the prophet, the saint, the expert, and the boss. In any of these classifications no hard and fast line can be drawn between the subdivisions. For example, direct leadership shades off into the indirect form; and partizan leadership overlaps scientific leadership. Moreover, no leader uses only the technique that is appropriate to his type. The partizan leader may at times become scientific; and the scientific leader often slips into partizanship.

Not only does the personality of every leader consist of both partizan and scientific traits, but the type of his leadership depends in part upon the proportion and quality of these in his make-up. Likewise, the personalities of potential followers are composed of both partizan and scientific tendencies, and the nature of the leadership that they prefer is related to the proportion and quality of these tendencies in their own personalities. Hence, we may say that any type of leader is an expression of traits that are dominant in himself and satisfying to his followers.

DIRECT AND INDIRECT

Direct leadership deals with people rather than with things. It appears in person, and it makes pleas or requests or gives orders. It leads by word of mouth. It can be seen or heard or both. It outlines patterns of behavior and commands acceptance. It receives hurrahs or hisses—perhaps both on the same occasion.

Direct leadership is illustrated by Columbus, who personally cheered on his little band of fellow-sailors, or by Theodore Roosevelt when he rode up San Juan Hill at the head of his Rough Riders. The prophet exhorting his people to change their ways and the teacher directing classroom activities are direct leaders. In direct leadership the rôle of personality is large.

Leadership is *indirect* when it sets in motion forces that sooner or later change the currents of human activity. Thomas A. Edison in his laboratory, apart from "the madding crowd," turned out one material invention after another. To the extent that these inventions are widely adopted they effect changes in human life and institutions. Edison would have refused the title of Great Leader, and yet by virtue of the changes in human activities and attitudes that his inventions brought about he received unique recognition. Indirect leadership of this kind creates new economic adjustments, changes the nature of human living, and multiplies social contacts.

Another example of the indirect leader is the author of an epic poem or of stirring prose. Indirect leadership catches up the inchoate longings of people, their vicarious sufferings, their defeats and victories, and transforms them into universal patterns. A musical composer puts fleeting human experiences into immortal combinations of tones and rhythm. Richard Wagner was not merely a renowned leader of an orchestra: he created opera lovers in all lands. Wherever the powerful

Wagnerian chords are heard and appreciated, there Wagner leads to-day.¹

The direct leader usually has his heyday in his own lifetime. The indirect leader is more likely to receive proper recognition belatedly. The works of direct leadership are often the more immediate in effect; those of indirect leadership, slower in attaining fruition. Both create new attitudes or modify old ones. Both involve achievement that receives admiring attention, that commands followers, and that creates publics. The first may be called *personal* leadership and the second, *patternal* leadership. One leader influences by his personality; the other, by creating new culture patterns.

PARTIZAN AND SCIENTIFIC LEADERS

A partizan leader acts in behalf of something or somebody. Every cause has its leader, and every champion is a partizan. Partizan leadership magnifies the strong points and minimizes the weak points of its own side. It is often the embodiment of wishful thinking, tending toward a one-sided presentation. When a leader advocates a certain plan, it is important to know whom or what he represents.

The debater, the lawyer, and the political leader are all strong partizans, in fact dangerously such at times. The business man, the church leader, and the nationalist are also partizans but less directly so. Despite the glaring weaknesses of partizan leaders, the world is made more interesting and exciting by their performances.

Scientific leaders are rare, especially outside the field of science. The scientific leader has an eye single to truth. He is committed to give up his ideas, pet beliefs, and interests if new evidence makes them dubious. He worships at the shrine of truth, not of self or of special interests or of fancy. He de-

¹ The relation between direct leadership and extroversion, and between indirect leadership and introversion, will be presented in a later chapter.

fends nothing but the truth. He is a judge rather than an advocate.

The scientific leader is a poor actor. He is not a direct, a social, or an executive leader in the common meaning of these terms. He is more interested in promulgating principles than in carrying out the details of plans.

SOCIAL, EXECUTIVE, AND MENTAL LEADERSHIP

The *social* leader is one who performs before groups. He ranges from the college "yell" leader and the community sing leader to the teacher and the preacher. Mental ability and agility are required; personal magnetism counts. Social leadership is almost synonymous with direct leadership. The social leader is a master in maintaining attention, in arousing enthusiasm, and in creating inspiration. He may build up for himself a hero rôle, "play to the gallery," and live on the admiring glances of his followers.²

By contrast the *mental* leader does his best work in seclusion.³ Social leadership is most inspired in the presence of enthusiastic followers. The mental leader turns aside for reflection. Quiet is essential to his development. Ideas are his chief product, but they must be practical ideas, that is, they must satisfy some of the deeper wants of life if they are to maintain him in his position as a leader.⁴

The *executive* leader possesses characteristics of both social and mental leaders. He must work with people, and he must have new ideas. Like the social leader, he must be a man of the hour. Unlike the mental leader who usually has ample time,

² In a study of criminal leaders, non-commissioned officers, and student leaders, W. H. Cowley finds that all have "a rapid finality of judgment," "speed of decision," "aggressiveness," and "self-confidence." See W. H. Cowley, "The Traits of Face-to-Face Leaders," *Journal of Abnormal and Social Psychology*, 26:304-313.

³ All leadership includes mental quality to be sure, but in the type here mentioned mental effort reaches its highest level.

⁴ See A. T. Poffenberger, "The Development of Men of Science," *Journal of Social Psychology*, I, 31-47.

he must make important decisions on short notice. The executive wields the power of organization. By manipulating organization Stalin wrested the scepter from the able Trotsky and became the successor of Lenin.

Not personality but organizational ability was henceforth to dominate. On his "unofficial" throne Stalin could sit silently and solidly, hid from the public, from officials of his own making, from foreign diplomats, and from journalists, and work eighteen hours a day tightening the reins of party control on his great Asian-minded populace.⁵

Executive leadership calls for a wide range of traits. Sometimes one set of traits will be most fitting; at other times, entirely different traits will win. The contrast in the traits of Trotsky and of Stalin illustrates the gamut that executive leadership qualities may run.

Either the brilliant Jew or the steely Georgian [Stalin], it was evident, would succeed to the power of the wearing-out Lenin. It was fireworks against firmness, eloquence against reserve, . . . the power of a hand that could win other men with a clasp against a hand that held the leading strings of organization.⁶

The executive usually stays behind the scenes, playing an intermediate rôle between social and mental leadership. He rarely appears on the stage; seldom does he seek solitude for reflection. His is a position just behind the scene of action. Because of the strain he bears he is usually paid better than either the social or the mental leader; regularly he must seek a complete change of avocational diversion, not for reflection but for relaxation of tired nerves.

⁵ Josef W. Hall, *Eminent Asians* (D. Appleton and Company, New York, 1930), p. 360. By permission of D. Appleton-Century Company, Inc.

⁶ *Ibid.*, p. 358. By permission of D. Appleton-Century Company, Inc.

AUTOCRATIC, PATERNALISTIC, AND DEMOCRATIC
LEADERSHIP

Autocratic leadership rules persons without consulting them. It wields an iron club. It leads in terms of its own wishes, wants, desires; it molds the actions of others to suit its own plans.

Autocratic leadership may use dominating methods or it may be bent on attaining goals where it can dominate. Pure autocracy uses dominating methods in attaining a goal of dominance.

Autocratic leadership usually considers itself justified in being domineering either on the ground of its own superiority through birth or experience or because a crisis requires swift, decisive action. To wait for the members of a group to act wisely when all are in imminent danger is risky if not fatal. Hence a leader arises who tells others what to do and what not to do without waiting for the support of even a majority opinion.

The autocratic leader is objective, overt, positive. He knows what ought to be done, what he wants to do, and he drives ahead to that end. He proceeds aggressively and obtrusively. He commands and organizes. He captivates and paralyzes. On occasion he moves with precision; again, he blusters and storms. He exercises great freedom, acting as a law unto himself. He risks his life. He is proud, boastful, cock-sure—or seemingly so. If he doubts, he never discloses his doubts.

Autocratic leadership requires a special kind of public—the hero-worshipful public which is impressed by pomp and authority. It is sentimental, strongly suggestible, and easily controlled by a dynamic person.

If autocratic leadership makes a mistake, it rarely acknowledges it. It announces a new program and proceeds without “batting an eye.” It is an overt emergence of those personality traits which are complete in themselves and accustom the leader to assuming responsibility.

Autocratic leadership moves with ruthlessness. It is careless of human feelings. It may override the emotions of its own group, and it will surely defy the sentiments of its enemies. The military leader often illustrates lack of sympathy for his soldiers.

When I called all hands my first morning on board, not all responded. It was explained that on account of the cold weather a number of the men would not get up. Certain of the junior officers seemed afraid of some members of their own crew. I went among the hammocks and whenever I found one occupied I tipped the man out of it; and I aimed to do this in a way that left no doubt of the business-like intentions of the new régime. The men saw I meant to be obeyed, and afterward when I called, all hands appeared on deck.⁷

In the extreme, autocratic leadership is ruthless. It seeks power at any cost. Sooner or later it is likely to reap a harvest of hatred if not a St. Helena. Of Napoleon it was said, "But the crowd must be learning to hate him; for, in that darkling hour, hundreds of unarmed citizens, idle spectators, women have perished. What is that to him? It is not his aim to be loved."⁸

Paternalistic leadership is perhaps the most common. It is fatherlike, considering the welfare of the group members. It may overrule the wishes of the group if these seem ill-advised. If mistakes are made by the group, the paternalistic leader must assume responsibility. Hence he does his best to safeguard his group from blundering by making the final choices himself.

Paternalistic leadership in a small way is best known through the family where the parents make decisions for the good of their children. In the child's infancy there is no alternative,

⁷ *Autobiography of George Dewey* (Charles Scribner's Sons, New York, 1913), p. 125.

⁸ Emil Ludwig, *Napoleon* (George Allen and Unwin, Ltd., London, 1930), p. 45.

but in later childhood and adolescence undue dependency is fostered by paternalistic control.

At this point an interesting problem arises: Shall the parent allow the child to decide for himself when the former is reasonably certain that the decision of the child will permanently handicap him? After the paternalistic leader has presented all the data, shall he allow his followers to chose a destructive path, not only for themselves but for all who shall come after them?

A common weakness of both paternalistic and autocratic leadership is that the group is left helpless when it loses its leader. It has been so accustomed to depend on him that its members have not acquired the necessary experience to stand alone when their leader is gone. Paternalistic and autocratic leadership are faulty in that they do not provide sufficiently for the development of individual initiative.

Democratic leadership grows out of the needs of the group. It seeks to define these needs and to stimulate the members to secure adequate satisfactions. The democratic leader draws people up to their best levels rather than driving them on in line with his own purposes. He trains persons to become leaders, to take his place, and even to surpass him. He ministers to others rather than allowing others to minister to him. He suggests rather than orders.

To be efficient, a democratic leader must have an educated group. The narrow, uneducated, or dogmatic defeat a democratic leader. Even with an educated following a democratic leader's chief trait must be patience. He must wait for the seeds which he sows to grow.

Democratic leadership depends on personal contacts rather than on objective decrees. It is humble rather than pompous. It takes snubs and bides its time. It is sneered at by the autocratic leader and looked down upon by "the high and mighty."

A special type of democratic leader is the non-violent non-coöperator like Gandhi. By non-violent non-coöperation Gandhi

achieved democratic leadership among India's millions, brought Great Britain to respectful attention, and caught the fancy of half the world. The non-violent non-coöperator draws public opinion to his aid.⁹ By his non-violence he calls attention to the coercive tactics of his opponent and at the same time arouses immense sympathy for himself and the cause which he personifies.

An interesting discrimination between *domination* and *leadership* has been recently made in which domination is defined as "a process of control in which, by the assertion of superiority a person (or a group) regulates the activities of others for purposes of his own choosing."¹⁰ This interpretation is very close to the definition of autocratic leadership as already given. Leadership, by contrast, is defined as "a process of mutual stimulation which, by the effective interplay of relevant differences, guides human energy in the pursuit of a common cause."¹¹ In these words is found an excellent explanation of democratic leadership as discussed in this chapter.

PROPHET, SAINT, EXPERT, BOSS

The *prophet* is a spokesman. He is a representative of authority, and he speaks as one having authority. In religion he is a spokesman of God and hence is "inspired." He has special insight as to what is going on in the world. He calls upon people to change their ways. He boldly proclaims "the truth." The more authoritatively he can speak, the more respectful will be the attention given his words and the greater the response.

The prophet arises out of a certain kind of a public. People who are moved by fear and who believe in the supernatural

⁹ For an elaboration of this point, see Clarence M. Case, *Non-violent Coercion* (Harcourt, Brace and Company, New York, 1924), Ch. XIX; also see C. F. Andrews, *Mahatma Gandhi's Ideas* (The Macmillan Company, New York, 1930).

¹⁰ Paul Pigors, "Leadership and Domination among Children," *Sociologus*, 9:142 (June, 1933).

¹¹ *Ibid.*

are the social soil from which prophets spring. Any less an authority than a prophet will not be listened to, because no one else is in close communion with unseen powers.¹²

Moreover, the prophet not only represents certain group attitudes but also a "cause," especially a cause that faces impending disaster. Since prophets usually appear in times of crisis, they command unusual attention. In a crisis human feelings cry out for prophets. If a person can outline "a way of salvation," he is hailed with great excitement. Frequently prophets become saviors.

The prophet is satisfying because he seems so certain, because he can tap special sources of power, and because he has a plan. There is no equivocation in him. He demands whole-hearted loyalty and implicit faith. He is more fearful of doubting Thomases than of all else.

The essential characteristic of the prophet-leader, whether a poet, scholar, preacher or militant crusader, is his direct challenge to the dominant institutions, social ideology, or style of life, and his attempt to create something new though it may require widespread destruction of the existing patterns of organized social life. He appeals directly to the masses and for the most part disregards organized government unless it seeks to thwart him. In such a case, his activities may become revolutionary in character.¹³

Modern science has its modified prophets. A knowledge of natural sequences and of cause and effect stimulates prediction. The *scientific prophet* is rational. He is calm and sure. He asks no loyalty but presents data and trends. Both the religious and the scientific prophet are convincing, if their premises are accepted.

The *saint* is the exemplification of "soulful goodness." He leads because he lives a holy life. Because of his saintliness

¹² See Samuel C. Kincheloe, "The Prophet as a Leader," *Journal of Applied Sociology*, XII, 461-468.

¹³ From an unpublished manuscript by Dr. Erle F. Young, University of Southern California.

he draws large numbers of followers to himself. Because he maintains a superhuman magnanimity and equipoise, he is viewed with awe and develops a compelling inscrutability.

The name of saint has another connotation. Certain saints have communed with humanity. They have been worshiped because of having lost themselves in the love of and assistance of others. Their lives are so completely dedicated to alleviating the sufferings of their fellows that they have become widely revered. Although they live entirely in a world of turmoil, of strife, of cursings, they maintain such patience, sweetness, courage, that they cannot escape an informal canonization while yet among the living.¹⁴

The *expert* represents the highest degree of specialization. He leads because he has more knowledge or skill than any one else in a particular field. He has reached an unusual degree of perfection in diagnosing or doing.

A weakness of the expert, as in the case of the prophet and of the partizan leader, is that everything depends on his premises. In every field of life different premises are available; hence, experts contradict each other. Starting from different points, they arrive at different conclusions. Each puts forth a perfectly plausible set of facts and line of arguments, but two experts testifying against each other often "add to the sum total of human ignorance." Hence, the authority of the expert is often questioned.

The expert may be a dangerous leader, for he sees his own specialty large and the rest of the world small. He sees his specialty swollen out of all proper proportions. If he fails to take a universal view, he may lead his followers astray.

The *boss* is an extrovertive person, a "hail-fellow-well-met," a shrewd master who plays upon human feelings. He ranges from the coarse, crude autocrat in a factory to the suave politician. He is direct, partizan, autocratic.

An interesting analysis of the boss is given in *City Bosses*

¹⁴ The designation "Saint Jane Addams" meets with widespread approval.

*in the United States.*¹⁵ Twenty city bosses are studied, and a short description of each is given.¹⁶ About half of the bosses studied had Irish parents and possessed those genial qualities which make "good mixers." Some relationship may be noted between the racial backgrounds of a boss and those of the prevailing type of people in the area where the boss has thrived. Many of the bosses were left without fathers at an early age and became breadwinners in early youth. Thrown out into the world while young they early developed self-reliance. No one of the bosses studied by Mr. Zink came from a home of wealth; nearly all grew up in harsh environments far from ease. Each boss lived many years in the city he dominated, in fact, literally "grew up" in the given city, and he "stayed put," building up a following through a long term of years. Few bosses had much in the way of formal education.

Generosity is a common characteristic of bosses. A majority are optimistic and possess a keen sense of humor. Loyalty to friends and faithfulness to promises is the rule. Stubbornness is a noticeable trait, and shrewdness is general. Club and lodge memberships are numerous. Many carry on a business as a side-line. "Altogether it seems quite certain that city bosses make their money fully as honestly as their compatriots in the business world."¹⁷ The majority, being connected with big business, acquire considerable borrowed status. Each boss either constructs or appropriates "some sort of an organization." Many build organizations that render extensive personal service to the members and in return are accorded allegiance.

In a recent study of leaders among students in a junior college, Charles B. Spaulding finds five special types which possess distinctive personality traits, which use somewhat distinctive techniques, and which are worthy of comparison with the types already noted in this chapter. (1) The *social climber*

¹⁵ By Harold Zink (Duke University Press, Durham, North Carolina, 1930)

¹⁶ The list includes bosses such as Tweed, Croker, Murphy, Vare, Flinn, Cox, Sullivan, and Ruef.

¹⁷ Harold Zink, *op. cit.*, p. 38.

is a student who carries on a definite set of activities "with the intention of obtaining recognition." He has many acquaintances and reaches the highest offices, but he possesses few intimate friends. (2) The *intellectual success* is one who becomes a leader by achievement in debate, dramatics, or class work. He has admirers but not many intimate friends. (3) The *good-fellow* is a student who is unusually sociable. He naturally finds himself participating in many social activities and being selected as a leader in some of these. He maintains close contacts with several social groups and gets ahead by being a "good mixer." (4) The *big athlete* carries all before him by his physical prowess. (5) The *athletic-activity* type is often a combination of athletic activities with social climbing or with being a "good fellow."¹⁸

Other classifications of leadership types are also significant. For example, we might divide all leaders into a five-fold classification such as (1) reactionary, (2) conservative, (3) compromising, (4) liberal, and (5) radical.

A set of pictures of all the different types of leadership is somewhat baffling, yet it is essential to clear thinking and careful analysis of leadership. It is important not only that one recognize each distinct type of leadership but that he observe where each overlaps with one or more of the other types.

PROBLEMS

1. Name a well-known direct leader and an indirect leader.
2. Compare the intellectual elements expressed in the social leader with those expressed in the mental leader.
3. What traits are exhibited by an executive leader that are not shown by social and mental leaders?
4. Are the potentialities of a leader usually such that he may become a strong social leader, a mental leader, or an executive according to opportunity for expression?

¹⁸ Charles B. Spaulding, "Types of Junior College Leaders," *Sociology and Social Research*, XVIII, 164-168.

5. Will a ponderous thinker or the quick thinker make the better mental leader?
6. Does the fact that means of communication are multiplying faster than stimuli to reflective scholarship signify that a superficial leadership is the inevitable outcome?
7. Is the social leader compelled to think more about status than is the mental leader?
8. Are women usually better social leaders than they are executive or intellectual leaders? Why?
9. Why does society at a given time place a greater premium upon social leadership than upon mental leadership?
10. Do women tend more toward democratic leadership than do men?
11. Does a leader tend to grow more democratic or more paternalistic with experience? Why?
12. Are religious leaders more autocratic than leaders in scientific thought? Why?
13. Is democratic leadership adequate in a crisis or does immediate danger call for an iron hand?
14. If a fraternity is supposed to be largely a democratic group, why are its leaders most successful when they handle the group in a paternalistic manner?
15. In the twentieth century are we too eager for early results to wait for real democratic leadership? To what extent are we content with results at any price?
16. To what extent should the democratic leader defer to or consult with his followers? Is there any danger that "too many cooks" will overbalance the alleged good of "two heads" being "better than one"?
17. How can more leaders be aroused to serve for humanity's welfare?
18. Do autocratic, paternalistic, and democratic leaders represent an ascending scale?
19. How does the autocratic leader hinder his followers from developing?
20. How does the main weakness of paternalistic leadership differ from the weakness of autocratic leadership?
21. Why does democratic leadership require an unusual degree of patience?
22. Why are there more partizan leaders than scientific leaders?
23. What is the chief weakness of the partizan leader?
24. In what way is a prophet a unique type of leader?

25. What is the main difference between a prophet and a saint?
26. In what sense is an inventor a leader?
27. Why are there so few great inventors whose sons become able inventors?
28. Explain: Invention is dependent on culture.
29. Why are experts so often in disrepute?
30. What is the leading trait of a political boss?
31. What is the most worthy trait of a boss?
32. How does a boss differ from a gang leader?
33. What is unique about leaders among children?
34. What are the weaknesses of a college as a training school in leadership?
35. Which affords better opportunities for the development of leadership, the large university or the small college?
36. Can a leader be wholly democratic without being imposed upon?
37. Is one who uses democratic methods to reach an autocratic goal a deceiver or hypocrite? Is such a procedure justifiable?
38. Is complete democratic leadership something which, when attained, ceases to be leadership?
39. Which is the more common failure of a democracy, the lack of democratic goals or the failure to apply democratic methods?

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PART II
ORIGINS IN HEREDITY

CHAPTER III

GENES AND GENIUS

A new day has dawned for the understanding of the rôle of heredity in leadership. Not long ago many persons considered that ancestors determine everything. "Blood will tell."

Francis Galton, applying the biological knowledge of his day to human life, declared that genius is inborn and bound to assert itself despite adverse circumstances. He held that the absence of superior inherited traits is fatal to superior achievement. Since the time when Galton founded the science of eugenics, many have followed in his footsteps. New biological studies have been made, and increasing refinements of Mendelian laws have been formulated. The emphasis on heredity has begotten a new and perhaps justifiable form of ancestor worship.

THE GENE INTERPRETATION

With attention being centered in recent years on *genes*,¹ there has come a new attitude toward the relation of heredity to leadership. While heredity still remains fateful, its operation is better understood. It is no longer a monster ruling by caprice and breathing despair for all who have not won its smile.

In studying the relation of heredity to leadership, *genes* is the magic word.² Genes are the diverse substances or particles

¹ Beginning with the work of Thomas H. Morgan, *Theory of the Gene* (Yale University Press, New Haven, 1926).

² An able biological authority, H. S. Jennings of Johns Hopkins University, has summarized the findings of biology in this regard in his book, *The Biological Basis of Human Nature* (W. W. Norton and Company, Inc., New York, 1930), pp. xviii and 384. Since the appearance of this book, no glib quoting of works such as *The Decalogue of Science* on the nature of heredity will suffice.

found in the chromosomes of the germ cell.³ The twenty-four pairs of chromosomes with which a human life starts are found to contain hundreds of particles which are determinants of traits.⁴ These particles or genes occur in pairs and exist in the chromosomes like two strings of beads side by side. One string comes from the father; the other from the mother. Each gene has its regular place in the chromosome and can be numbered as "four" or "forty-seven."⁵

There are both advantages and disadvantages in having two parents. If a gene is inherited for a defective trait from one parent and a corresponding gene from the other parent for a normal trait, the latter gene seems to function for both. If a given gene from one parent means a defective trait and the mate from the other parent also means a defective trait, then the child will likely be defective in that respect. Hence there is danger in the marriage of close relatives. The offspring of such a marriage is likely to inherit two genes for the same defective trait. A normal person may carry several genes representing defective traits and yet beget sound offspring unless he marries one whose genes more or less match his own in defects.

What happens when persons mate, both of whom possess genes of the same number in the gene chain? Does the superior of each pair of genes dominate? Does an integration take place and a super-product occur? The geneticist does not answer yet, for he is not yet certain that there are superior genes. He speaks so far only of normal genes and genes for defective traits, accounting in part for superior genes on the ground of a superior relationship existing between normal genes.⁶

³ H. S. Jennings, *op. cit.*, p. 3.

⁴ Professor Jennings speaks of a thousand genes but does not indicate how he arrives at this general figure. The number is probably an estimate indicating an indefinite quantity.

⁵ H. S. Jennings, *op. cit.*, p. 6.

⁶ The biologist's caution and interpretation are partly justified by the physicist's contention that the protons and electrons which go to make up, for instance, an atom of lead and an atom of gold are exactly the same. Difference

A child may be superior to either parent or inferior to either. Take the latter instance first, for it is the simpler. Both parents may be normal in a given trait, but each has the gene for a defective trait. Then one or more of their children may inherit a gene for that trait from both parents and be defective.⁷ Because each parent came from corresponding genes which were sound, each was normal, but a child having both genes for a defective trait has no chance in that particular.⁸

How, then, may a superior child be born to defective parents? Let a biologist answer: "Two parents may both be seriously defective, perhaps in the same characteristic, and yet produce offspring that are all without the personal defects."⁹ One parent may be deficient in both the inherited members of a gene-pair and hence be deficient in that trait, but the child may inherit a normal corresponding gene from the other parent and thus possess a good chance to succeed. The second parent may be deficient in both members of another gene-pair and be deficient in that trait, but the child may inherit a corresponding normal gene-pair from the first parent. In this way a child may be normal in both characteristics. Apply this to all characteristics and it may be seen to be possible for a child to achieve success and even leadership although born of parents each of whom is below normal in certain traits.

Heredity in relation to leadership, however, involves additional factors. The inheritance of a given gene does not necessarily mean the inheritance of a given personality or leadership

in number and organization of identical protons and electrons account for the difference between lead and gold. There are no superior protons and electrons, but there are abnormal atoms.

⁷ H. S. Jennings, *op. cit.*, p. 13.

⁸ Bauer, Fischer, and Lenz in their *Human Heredity* (The Macmillan Company, New York, 1931) do not use the term *gene*, which is an American and English concept, but *chromomere* instead. They distinguish between the structure and the function of a chromomere. This German term has "a somewhat wider significance than *gene*."

⁹ Jennings, *op. cit.*, p. 9. One parent may be intellectually low-grade and the other naturally without energy, or lazy, but the offspring may rank well in both intelligence and energy, and be headed for leadership.

trait. In addition there is a certain working-together of the genes. It is this working-together or interaction of the genes that is as vital as the inheritance of particular genes which explains special ability. The inheritance of a "character" does not depend on any one gene but on the interaction of many. One parent may be defective in certain traits and the other parent defective in other traits, but the working-together of inherited genes may result in normal or even above-normal offspring.¹⁰

ORIGINS OF SUPERIORITY

How then does *superiority* arise? What is the biological basis of personal greatness? The biologist replies: "By the production of new combinations in which the genes of the parents supplement each other, superior individuals are produced."¹¹ Again there is the interaction principle which must be considered, for it accounts for the superiority of offspring to parent. By the *different combinations of similar sets of genes* it is possible to explain "superior individuals, mediocre individuals, and inferior individuals."¹² The number of different combinations of genes runs into thousands, and the chances of superiority, as well as of inferiority, are many. The puzzle that remains is this: Can combinations and interactions of genes be understood and hence controlled so as to produce more superior individuals?¹³

Strange to say, the biologist brings *environment* into the picture, but in a new way. He talks about the environment of the genes. What a gene becomes in terms of a personality trait depends on the surroundings of the germ cell, on the cells in

¹⁰ Jennings, *op. cit.*, p. 9.

¹¹ *Ibid.*, p. 21.

¹² *Ibid.*, p. 25.

¹³ Bauer, Fischer, and Lenz, *op. cit.*, devote three chapters (written by Dr. Lenz) to the inheritance of intellectual gifts.

contact with the germ cell, on the hormones that bathe this cell.¹⁴ Hormones, the products of the endocrine glands, are basic in gene development. They constitute a part of the environment of the genes. If you inherit a certain gene, you will be superior; if not, you will be inferior: all this is too simple. Nature works in *Gestalt* terms.

Individuals with the same genes, as in the case of monozygotic twins, may differ according to what happens to these genes in their development.¹⁵ In other words, heredity is a term that covers a multitude of processes. Sometimes superior begets superior and sometimes superior comes from mediocre, as illustrated by the appearance of Shakspeare, Keats, and Lincoln in apparently mediocre families. However, such happenings might not appear to be abnormal if we knew the whole history of a given person's heredity, especially if we knew who were his ancestors for several generations.

The nature, interaction, and immediate environment of the genes are all phases of heredity. We may say that personality and leadership characteristics are "products of development, and development is always through an interaction of the 'materials of inheritance,' the genes, and other things, the environment."¹⁶ With painstaking care and consequent slowness the biologist is unraveling some of the processes of heredity. His studies are warnings to the man in the street and to the overzealous eugenists to be cautious in generalizing about who may become leaders and about the appearance of genius. With reference to most persons prediction is dangerous and unwise.¹⁷

¹⁴ Jennings, *op. cit.*, Ch. V.

¹⁵ *Ibid.*, p. 145.

¹⁶ *Ibid.*, p. 209.

¹⁷ See C. R. Stockard, *The Physical Basis of Personality* (W. W. Norton and Company, Inc., New York, 1931), Ch. IV, for charts showing the complicated nature of gene inheritance.

FALLACIES ABOUT HEREDITY

In discussing the biology of leadership there are certain common mistakes to be avoided.

(1) It is fallacious "to sum up heredity in the maxim that 'like produces like.'" ¹⁸ Geniuses do not always produce geniuses—far from it. Perhaps they do so very rarely. On the other hand, inferior parents may produce superior offspring; in fact, many of the world's geniuses have been the offspring of parents inferior to their children. It is incorrect to believe "that superior individuals must have come from superior parents." ¹⁹ It is true, however, that a larger percentage of superior offspring arise from distinguished parents than from the mass of mediocre parents. ²⁰

(2) It is fallacious to assume that, although all human "characters" are inherited, heredity is all-important in human affairs. Heredity has to be taken into consideration, but it need not be worshiped.

(3) It is fallacious to claim that "characters" are not alterable by environment. If the process is often obscure, it need not therefore be denied.

(4) Another fallacy is the dogma—widely proclaimed and believed by many in social, economic, and political power—that biology requires an aristocratic constitution of society. ²¹ If genius, special ability, and hence leadership may come from apparently inferior parents, a democratic organization of society is wise. The offspring of the inferior must not be condemned to inferior social levels by autocratic overlords.

Who can always tell by looking at a child's parents or by studying their records what the child will become? The possibilities of variation in personality are infinitely great. The particular combination of genes that go to make up any person

¹⁸ Jennings, *op. cit.*, pp. 211, 247.

¹⁹ *Ibid.*, p. 128.

²⁰ *Ibid.*, p. 248.

²¹ *Ibid.*, p. 220.

is only one in 5,000,000,000,000,000 that might have resulted.²² Each human being is derived from parents, one of whom was "possessed of somewhat more than 17,000 germ cells, while the other had the very considerable number of 300,000,000,000. Every germ cell has a different combination of genes."²³ But the possible combination of germ cells is only one phase of the inheritance of a given individual that has to be taken into consideration. Not only must the germ cells, the chromosomes, the genes as such be evaluated; more important is the way in which all these units work together in hormonal and other environments that must be understood if the future possibilities of a person as a leader are being considered.

Galton's sweeping generalizations regarding special ability and inheritance must be modified considerably. We cannot be as certain as he was. Since children born in a cottage may possess unusual ability as frequently as those born in a mansion, a democratic view of personality and leadership is wiser.

APTITUDES AND LEADERSHIP

Aptitude is inherited potential ability of a special type. It possesses driving power, but it is dependent on social environment for fruition and development. In certain types of social situations, for example, there is an opportunity to show an aptitude for mechanics. This aptitude is expressed very early in life, particularly by boys. If there is an inherited aptitude for mechanics, why have not girls as well as boys revealed it? The most reasonable answer is that as a rule girls have not had the necessary opportunities to display mechanical ability. Is it not significant that women have made many more household inventions, particularly for the kitchen, than have men? In other words, where especially stimulated by appropriate opportunity, women have displayed mechanical genius.

A rather typical boyhood evidence of mechanical aptitude is

²² *Ibid*, p. 294.

²³ *Loc cit.*

shown by Henry Ford who began his unusual career by "watch tinkering." He seems to have pursued the game steadily and hard.

I have half a bushel of watches that I have bought from time to time, just to go through them, see how they are made and observe how the workmanship differs. When I was a young man, working in a machine shop, I once had an idea of making a standardized watch on a big scale. I figured that by making 2,000 watches a day I could make them for 37 cents each and sell them at 50 cents each. That was before the day of cheap watches.²⁴

Other aptitudes with a leadership significance are artistic, mnemonic, mathematical. These special abilities show early in life and often mature in adolescence without reaching a leadership level. Early maturing of talent is probably due to abnormal endocrine functioning. At times nature seems not only to overshoot herself but to do it too soon.

Aptitudes have their leadership limits. Even under the best of circumstances they can go only so far. The world's 100-yard dash champion is apparently limited to something like a nine-second record—the record certainly will not be cut down to five seconds, or to one second. There is a maximum speed at which a Paderewski's fingers can fly back and forth across the keyboard. H. G. Wells cannot be expected to turn out a best seller every month. These limits are set by heredity.

Lombroso's theory of a close relation between genius and insanity was exaggerated but had merit.²⁵ The genius, as a person in whom nature has produced special ability, is likely to be weak in certain traits and less balanced than other persons, for nature swings to an extreme in producing him, and often leaves him deficient in some traits.

Moreover, social influences tend to stimulate the develop-

²⁴ Allan L. Benson, *The New Henry Ford* (Funk & Wagnalls Company, New York, 1923), p. 32

²⁵ See Cesare Lombroso, *The Man of Genius* (The Walter Scott Publishing Company, Ltd., London, 1891), for the complete argument.

ment of a person's aptitudes at the expense of his other traits. A genius is encouraged at the point of his genius instead of being stimulated to build up an all-around personality.

While a "born genius" is more likely to shine as a mental or indirect leader, a genius "by hard work" is more often found among social and executive or direct leaders. Special ability, capacity, or talent is invaluable in all fields of leadership, for it enables a person to achieve or to be more original than others.

The gene-and-genius theory of leadership is that the source of the special ability that accounts for leadership is to be found in the relationship of the genes. That is a biological theory of leadership which has a eugenic phase, namely, that a person can select for marriage a mate who has special ability and can thus predispose his offspring to superior achievement and leadership.

PROBLEMS

1. What is a gene?
2. What is the gene theory of inheritance?
3. Are there superior and inferior genes?
4. Why is it news when an eminent parent produces a child of superiority?
5. "Who was the father, and who the son, of the greatest of English writers, Shakspeare?"
6. Why is eminence necessarily rare?
7. Is it true that actual human genius has "always outbred, and therefore, practically always lost" its force?
8. Has the larger percentage of superior offspring come from distinguished parents or from mediocre parents?
9. Which is the higher social objective, a community with a number of super-bright children or one of uniformly high-grade children who are not super-bright? Why?
10. Why do some super-bright children never become leaders?
11. What is the weakness of special schools for super-bright children?
12. Is there such a thing as moral genius, that is, extraordinary capacity for ethical values and aversion to evil?
13. Does the world owe the genius a living?

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CHAPTER IV

ENDOCRINES AND ABILITY

The relation of the endocrine glands to leadership is indirect but effective. Endocrinology, however, is making such strides that any statement connecting the endocrines and leadership must be tentative.

An endocrine theory of leadership falls to a large extent in the field of heredity. At least the current knowledge of the endocrines helps to explain some of the factors usually blanketed by the term, heredity. The functioning of the endocrines is increasingly subject to medical treatment, and significant personality factors may thus be controlled. Endocrinology is eliminating some of the fatalism that formerly accompanied the deadening effects of an adverse heredity. It is even allowing persons with normal hereditary equipment to achieve superior activities.

The endocrine theory is in effect a *hormone* theory of leadership. The secretions of the various endocrine glands, numbering a dozen or so, are called hormones or "exciters."¹ They excite or stimulate the human organism. To the extent that they overstimulate or fail to stimulate the organism, the activity or energy of a person is involved and his leadership achievement is directly affected. To build up endocrine activity and the supply of hormones is to increase a person's achievement record. To assist the endocrines to work together more smoothly and to maintain an improved balance is to put a person on the highway to self-control and achievement. To tone down the hyperfunctioning of any of the endocrines is to effect a better balance in the hormones and to produce a smoother working of the

¹ The term *hormone* was suggested by an English physiologist, Starling.

organism—to prevent a person from hindering himself, as it were.²

LEADING ENDOCRINES AND HORMONES

The best-known endocrine gland is the thyroid, whose relation to leadership is indirect but nevertheless important. Normal thyroid activity is essential to intelligence and hence to leadership. It is estimated that three and one-half grains of thyroxin in the human organism are necessary to maintain a normal condition. When this amount varies, an upset occurs and an otherwise capable leader may “go to pieces,” unless the thyroxin balance is restored.³

The abnormal functioning of the thyroids upsets leadership. Either hyper-thyroid or hypo-thyroid activity creates nervousness and a loss of personality efficiency; either may hamper or defeat leadership. Nervousness and neurasthenia are often the result of a pathological thyroid; they cancel that poise upon which so much social and executive leadership rests.

The substantial part that thyroxin plays in the maintenance of personality balance can hardly be overstated in explaining that type of leadership which rests on steady dependability. The basic function of thyroxin in intellectual achievement has been vividly stated:

Without thyroid there can be no subtlety or depth of thought, no appreciation of beauty, no complex habit formation or behavior, no learning or education—nothing that we recognize as characteristic of the sensitive soul or the sensitive mind. And not only that. Should the thyroid become suddenly or gradually defective in one who has always been normal, even super-normal, there is a degeneration of the sensitive mind and cultivated soul. And this may occur at any time during the life cycle—in the twenties, the thirties, the forties, the fifties, or even later.⁴

² See Charles R. Stockard, *The Physical Basis of Personality* (W. W. Norton and Company, Inc., New York, 1921), Ch. XI.

³ See Edward H. Williams, *How We Become Personalities* (The Bobbs-Merrill Company, Indianapolis, 1926), Ch. IV.

⁴ Louis Berman, *The Personal Equation* (The Century Co., New York, 1925), p. 56. By permission of D. Appleton-Century Company, Inc.

Closely related to the thyroids are the four small parathyroids, whose function seems to be chiefly that of furnishing lime for the blood and cells. With a decrease in lime, nervousness mounts, and irritability may wreck leadership efficiency.

Differences in the sensitivity of persons seem to be related both to parathyroid activity ⁵ and to leadership. Even a remote relationship helps to explain why some people respond quickly to social stimuli and others ignore them; ⁶ why some become leaders and others fail.

The pituitary glands, one in front of the other, are located at the base of the brain and are related apparently to certain traits such as persistence and determination, which in turn affect leadership. The product of the pituitary glands, pituitrin, has a tonic effect on the whole system. The close proximity of the pituitary glands to the brain doubtless has a bearing on cerebral activity.

Hypo-pituitary activity seems to result in a lack of self-control and in tendencies to pathological lying, stealing, and irresponsibility. It seems to explain why persons in positions of responsibility sometimes "go wrong." Not every bank cashier who enjoys the confidence of the community and yet absconds can give the alibi of hypo-pituitarism, yet a clue may be afforded in this interpretation.

Pituitrin is credited with accounting in part for stability of character, self-control, and related traits of leadership. Woodrow Wilson has been cited as a pituitary type of personality and leader.⁷

The adrenal glands and adrenalin are connected directly with energy and leadership. Adrenalin, the secretion of the medulla of the adrenal glands, energizes the human organism under conditions of stress. In times of danger and of need for special effort, adrenalin greatly increases the sugar that is released into

⁵ *Ibid.*, p. 58.

⁶ See Edward H. Williams, *op. cit.*, Ch. III; also E. A. S. Shaffer, *The Endocrine Organs* (Longmans, Green & Co., New York, 1924).

⁷ Louis Berman, *op. cit.*, p. 230.

the blood, mobilizes the red corpuscles, and energizes the neurones.⁸ The rate of breathing increases and heart action is speeded up. Adrenalin is a powerful stimulant, reviving fainting hearts and stimulating normal heart action to multiplied effort. Adrenalin drives the individual forward to great effort and hence to achievement and possible leadership.⁹

Adrenalin seems to aid endurance, a trait that enables one individual to keep going after competitors in a grueling contest have dropped out.¹⁰ It helps one person to maintain the pace that leads. In a twenty-seven mile marathon race the sugar content of the blood of the different runners was tested before and after the race. Of four men who ran, the blood of three had only one-half as much sugar content at the end as at the beginning, while the sugar content of the fourth was the same at the end as at the beginning; it was the fourth who won. Since adrenalin releases soluble sugar or glucose into the blood, it may be concluded that the winner possessed a superior adrenalin source and that this hormone assists greatly in endurance contests.¹¹

Superior ability may be choked and leadership prevented because the supply of another hormone, insulin, the product of the pancreas, is too scant. When the insulin in the human system falls below normal the quantity of sugar in the blood becomes excessive and diabetes handicaps or defeats leadership. Insulin helps to store up insoluble sugar or glycogen; epinephrin (adrenalin) reverses the process and assists in transforming glycogen into soluble sugar or glucose, which supports energy and endurance.¹²

Personal achievement depends, then, upon an adrenalin-insulin-pituitrin balance in the human organism. Too much or

⁸ Louis Berman, *op. cit.*, p. 135.

⁹ See Edward H. Williams, *op. cit.*, Ch. V.

¹⁰ *Ibid.*, Ch. VII.

¹¹ Reported by Louis Berman, *op. cit.*, p. 136.

¹² *Ibid.*, p. 138.

too little of adrenalin or of insulin or of pituitrin upsets personality and throws leadership off balance.

But there are a number of other conditions, sometimes approaching the dignity of disease, in which there is some upsetting of the glandular regulation of the sugar supply, so that the blood sugar is too high or too low. Such individuals are nearly always underweight or overweight. They are handicapped in the struggle for existence and may be compared to an automobile running on an insufficient number of cylinders, and so unable to make the grade upon demand, or always running in high speed with disastrous consequences for the machine.¹⁸

The sex glands bear an indirect relation to leadership. One set leads to the so-called feminine traits; the other to masculine traits. They produce qualities that explain the distinctive leadership characteristics of the two sexes. The sex glands (gonads) are continually secreting hormones; they evidently begin their distinctive tasks early in the prenatal stages of the human organism, ultimately resulting at one extreme in the big, bold he-man, with tremendous driving power; at the other extreme, in the coy, demure, but nevertheless compelling woman who rules and leads by her charm and winsomeness.

A WORKING UNIT

The endocrines work together as a powerful unit. There are balances among them, the upsetting of which causes personality sluggishness or personality excitability; these upsets throw personality out of gear or gear it up too high, hindering or defeating leadership.

The endocrines work or falter below conscious levels. A person "goes to pieces" or "falls down," and neither he nor his friends know why. Moodiness, that enemy of dependability and of coöperative participation, may be due to excess endocrine

¹⁸ *Ibid.*, p. 139.

activity. The leader who skulks when something goes wrong may not understand his own discreditable behavior, but the endocrines might explain could they talk.

The endocrines are tied up with the autonomic nervous system, a marvelous mechanism that never sleeps. Together the endocrines and the autonomic nervous system make an alliance not controlled directly by consciousness but one which may easily make or break the leader.

If for any reason the autonomic nervous system functions abnormally, personality is at once affected and leadership is improved or hindered.¹⁴ It is the autonomic nervous system which regulates the vital organs and processes: heart-beat, respiration, digestion, basic neural activity. In and of itself the autonomic plays an unseen but essential part in the maintenance of superior personality traits. Coupled with the endocrine system, it possesses tremendous power in personal achievement.

The endocrine theory of leadership is that certain abilities which lay the basis for leadership—such as energy, self-control, personality balance, endurance, and the like—are due to the proper functioning of the ductless gland system. Like the gene theory, it is biological, but it also has many important environmental aspects as well. A person has no control over the gene relationship in his own make-up, but he and the endocrinologist do have some control over the operation of his endocrine system and can thus regulate his capacity for achievement and indirectly for leadership.

PROBLEMS

1. What is a hormone?
2. What are the main hormones?
3. How is thyroxine related to leadership?
4. What is the connection between pituitrin and leadership?
5. In what way is adrenalin a leadership factor?
6. How may insulin affect leadership?

¹⁴See Edward J. Kempf, "The Autonomic Functions of the Personality," *Nervous and Mental Disease Monograph Series*, No. 28 (1918).

7. How do the endocrines act as a balance-wheel to personality?
8. How does the connection of the endocrines with the autonomic nervous system affect leadership?
9. How far is the endocrine system a phase of heredity that is beyond personal control?
10. In what ways are the endocrines subject to control and to purposeful change?

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PART III
ORIGINS IN SOCIAL STIMULI

CHAPTER V

OPPORTUNITY

Personality must have or create *opportunity* if leadership is to be attained. The nature of leadership is set by the nature of opportunity. Opportunities for leadership in the Eskimo villages of Greenland, for instance, are different from those in Wall Street or Downing Street or on the banks of the Amazon. They were different in preliterate times from the later opportunities in an erudite, emancipated, sophisticated era. In Italy to-day opportunity is limited by the dictates of Fascism; in Russia, by the dogmas of Communism; in Germany, by the will of Nazism. Without money or health or freedom from household cares one's opportunity for leadership is scant. Where intellectual stagnation or religious fundamentalism prevails, liberal leadership has little chance.

The nature of opportunity determines the direction that leadership takes. There are persons, according to the Galton formula, who would doubtless become successful and reveal traits of genius under almost any circumstances. "Agassiz impressed me as a strong, virile man of remarkable mold. Had he not been a naturalist, he would have been a leader of men in some other direction," testifies David Starr Jordan.¹

It is clear at the outset that under slavery there is little opportunity for a slave to become a leader.² Among African

¹ David Starr Jordan, *Leading Men of Science: Agassiz* (Henry Holt and Company, New York, 1910), p. 148.

² See W. D. Weatherford, *The Negro from Africa to America* (George H. Doran Company, New York, 1924), p. 424.

Negroes superstition "kills off all leaders." Any one who proposes something new is accused of witchcraft and put to death.³

ECOLOGICAL OPPORTUNITY

If ecology views human life from the standpoint of spatial relationships, then leadership varies according to ecological conditions. In a study of "American Notables" ⁴ it was found that cities are more stimulating than country areas for the development of eminence, that towns and middle-sized cities are better centers than big cities for the growth of superiority, that choice residential areas of cities furnish relatively far more prominent people than do other urban regions, and that suburban areas are best of all. Even soil conditions are important. In an examination of Indiana counties it was found that unglaciated areas furnished only one half of their quota of prominent persons.⁵

Spatial relationships may or may not produce leaders because of the prevalent type of religious teaching. In an orthodox and fundamentalist religious group otherwise stimulating contacts are dulled, according to a report by Witty and Lehman. This statement seems to be true particularly as far as the creation of eminent scientists is concerned.⁶

Sparse settlement appears to bring about that type of independence which hinders the growth both of the spirit of coöperation and of fellowship. Overcrowded urban areas afford such close relationships that leadership may develop a crowd psychology technique rather than a more rational dominance. Radical leadership flourishes where close spatial relationships foster injustice.

³ Ernst Schultze points out that new countries afford more and better opportunities than do old countries where custom and tradition are powerful. See Ernst Schultze, "Zur Psychologie des Organisators," *Nord und Süd*, 52:825-842.

⁴ S. S. Visher, "Ecology of American Notables," *Human Biology*, I, 544-554.

⁵ S. S. Visher, "Contrasts among Indiana Counties in Their Yield of Prominent Persons," *Proceedings of the Indiana Academy of Science*, 38:217-224.

⁶ H. C. Lehman and Paul A. Witty, "Scientific Eminence and Church Membership," *Scientific Monthly*, 33:544-549.

CULTURAL OPPORTUNITY

Without a culture background, a child must start on the level of the preliterate. Different levels of culture mean different kinds of opportunity, and the higher the culture level the greater the variety and complexity of the leadership opportunities.

Of President Charles W. Eliot it is said that few Americans have been blessed with a richer background than he. He had the advantage of being one in a long line of Eliots, some of whom had served Boston and Massachusetts with special ability. One ancestor was Colonel Pickering, Secretary of War under George Washington. Eliot's grandfather was a prominent and wealthy merchant of Boston. A cousin was mayor of Boston. His father served as treasurer of Harvard University, wrote a history of Harvard, and served in both branches of the Massachusetts legislature. Charles W. thus came from a line of scholars, men prominent in college, church, and civic affairs. There was a continual stream of prominent educators, clergymen, lawyers, statesmen, and business leaders calling at his father's residence.⁷ What a heritage! What opportunity lay before him because of this heritage!

Of Aristotle, Will Durant says: "He was brought up in the odor of medicine and had every opportunity to develop a scientific bent of mind. He was prepared from the beginning to become the founder of science."⁸ He was a member of the great medical fraternity of the Asclepiads, in which careful observation was at a premium. "The habit of observation, and even manual training in dissection, were imparted traditionally from father to son. Here is where Aristotle's appetite for physiological study may have been stimulated as indicated in many of his treatises."⁹ Since his father was trained in medicine it is not

⁷ Edward H. Cotton, *The Life of Charles W. Eliot* (Small, Maynard & Company, Boston, 1926), pp. 5 ff.

⁸ Will Durant, *The Story of Philosophy* (Simon and Schuster, New York, 1926), p. 58.

⁹ George Grote, *Aristotle* (Little, Brown and Company, Boston, 1872).

surprising to find that Aristotle's thought had a "predominantly biological cast."¹⁰

Joseph Jefferson, the actor, came from a player stock, for his great-grandfather, grandfather, and father all achieved stage prominence. His mother, too, was widely known as an actress. He himself says: "I may almost say that I was born in a theater. At all events, my earliest recollections are entirely connected with one." His home and the stage were almost always directly joined. He literally played as a boy with other children on the stage. It is to be expected that he should become a boy playwright at an early age. His heritage and childhood opportunities all pointed to the stage.

One's culture determines how many doors and what kinds of doors for leadership shall stand open. Among Eskimos leadership flourishes in hunting walruses or in building igloos; among some savage tribes, in securing scalps; among farmers, in raising wheat or cattle; among lawyers, in winning cases; among football coaches, in winning games; among authors, in producing "best sellers."

SOCIAL STIMULI AS OPPORTUNITY

A person who has fine ability but who is born and reared in an atmosphere of stagnation is lacking in opportunity. Whether the stagnation be caused by oppressive climate or a deadening system of industry makes little difference. It may be that a political system or an economic order clamps the lid on all new ideas and sends into solitary confinement or exile all who dissent from the established régime. It may cut off all opportunity, except the opportunity to "carry on" according to prescribed rules. Whether it be death, exile, or social derision that strikes down the progressive and the innovator matters little; in any case there is no opportunity.

Opportunity includes an environment of wits. It requires that

¹⁰ A. E. Taylor, *Aristotle* (Dodge Publishing Company, New York, 1912), p. 11.

steel shall strike steel, that ideas shall be challenged, and that brains shall be appreciated. Opportunity means that there shall be a recognition of needs and an appreciation of persons who can solve group problems.

No society has yet shown a due sense of proportion in encouraging leadership. In the United States a director who develops a grandiose motion picture film or an actress who plays well a vampire rôle is rewarded by a salary that puts a hard-working President of the United States to shame. The personification of exotic behavior patterns is rewarded by a recognition that has no limit except the sky, while a scholar quietly engaged in study, classroom, or laboratory rarely "rates" high except among a few.

An honest, efficient person becomes mayor of a large municipality, and at once he becomes the target of machinations against him. The harder he works on behalf of human welfare the more he is likely to be hounded. The less he resorts to unfair "politics," the less are his chances of reelection. The more honorable his character, the more it will be smirched unless he is extremely circumspect. Lies, threats, insinuations are fired at him daily. What opportunity, therefore, does an honest, capable citizen in politics have to make good as a public welfare leader?

Wherever partizanship is strong, leadership is hampered. A partizan leader "hardly dares to choose associates from the opposing party"; he scarcely dares to consult them, lest he be accused of being a traitor. Hyper-nationalism likewise hinders world-spirited citizens from taking a stand against the self-aggrandizement of their own nations.

Opportunity means the chance to travel, to observe experiments, to make vital contacts with other leaders in the field, and to throw one's self into situations where the sparks of human genius are likely to fly. For instance, a quiet youth guarding cattle on the plains of Idvor, Serbia, raised fundamental questions regarding light and sound. He watched the

dawn morning after morning and asked: What is light? He put his ear to the ground, and asked: What is sound? The wise men of the village could not tell him, but his mother encouraged him to go to America, where Franklin had lived and where opportunity to study the problems of light and sound would be excellent. He came, found the opportunity to study that he sought, and became the distinguished inventor, physicist, and scholar of Columbia University, Michael Pupin.¹¹

OPPORTUNITY FOR TRAINING

Opportunity includes training, for even genius requires training. Rarely can native ability make up for lack of able teaching. A genius without training at the piano falls incomparably below a similar genius who has had thorough training at the hands of masters.

How often special ability has failed to achieve leadership because it lacked the advantages of training, no one will ever know. How often the training has come too late; how often it has been inadequate; how often, misguided. Training must begin as a rule at an early age and continue through adolescence and into maturity. Moreover, opportunity for training includes *appropriate* training. Oftentimes the trainer has misunderstood his pupil or tried to make the pupil into a copy of himself.

Galton pointed out that the "living magnates" in important fields of achievement are "vigorous, capable-looking individuals";¹² he contended that such persons are leaders because they are superior. Lester F. Ward added another interpretation, namely, "It would probably be more nearly true to say that they are superior because they are where they are."¹³ In other words they have had superior opportunities. However,

¹¹ See Michael Pupin, *From Immigrant to Inventor* (Charles Scribner's Sons, New York, 1923), Ch. I.

¹² Francis Galton, *Hereditary Genius* (Macmillan & Co., Ltd., London, 1892), p. 321.

¹³ *Pure Sociology* (The Macmillan Company, New York, 1914).

Ward adds that both heredity and environment must be emphasized.

Opportunity for leadership has sometimes been denied to a person because abler persons were in the field and reaping recognition. Now and then the gifted have had no chance because the shadow of greater leaders fell across them.

Opportunity means *a chance to face hard knocks*. An able and favored youth may be denied the knocks that are necessary to make self-reliant leadership. Frequently a potential leader has been spoiled by luxury. Often so much has been done for a competent youth that he has not had sufficient opportunity to try his own wings. Opportunity involves being thrown out of the nest of comfort; it means a chance to make good in one's own right and not to be pushed forward by virtue of birth or parental status.

Opportunity for training means a certain *freedom from earning a living* for oneself and others under exhausting circumstances. Many a person has been denied leadership because he has had to give so much time to the bread-and-butter problem. Many a capable person has devoted his life to the care of loved ones and has thus failed to enter larger fields of influence. Nearly every person who has become a leader feels that he might have done still better if circumstances had been less enslaving and if his training had been better. Often achievement has been confined to mediocrity, simply because menial tasks hindered adequate training.¹⁴

Opportunity sometimes means a chance to develop a reputation for outstanding achievement. Of Robert E. Lee, for example, it has been said that the war of the United States with Mexico gave him an opportunity to become a distinguished

¹⁴ A French writer has set forth a list of the best or most favorable conditions for the development of leaders. He includes such items as (1) a *bourgeois* house, (2) a large family trained strictly yet sympathetically, (3) a classical education plus (4) specialized training with stimulation of inventive ability, and (5) special supervision after the individual enters occupational activity. (Joseph Wilbois, "La formation des chefs d'entreprises," *Revue de l'Institut de Sociologie*, VII, 723-744.)

general and hence to occupy a prominent position at the beginning of the Civil War. In other words "the whole of Lee's after career turned upon the distinguished part which he played in the Mexican War,"¹⁶ for that war put him at the head of the eligible military leaders of the South in 1861.

CREATION OF LEADERSHIP

Fortuitous opportunity often creates leadership. A new player is sent into the game to take the place of an injured one. His team is bravely defending its goal. The opposing quarterback throws a forward pass directly into his arms. Tacklers are blocked and he starts down the field. He runs faster than he has ever been known to do before and is tackled only as he approaches his own goal, but he succeeds in rolling across amid an uproar from the bleachers when he makes the winning touchdown. Opportunity came unexpectedly to him, and he had "the stuff" to make good. Opportunity does not always "knock once at every man's door"; opportunity may knock *often or never*.

Opportunity may come unexpectedly. There are many persons whose attention is so centered upon solving a problem that they are truly surprised when they discover that the public spotlight has been turned upon them. Witness the surprise of Charles A. Lindbergh at the recognition showered upon him when he arrived on Le Bourget Field, Paris, on the evening of May 21, 1927. He must have expected some recognition, but he was dumbfounded at the immense concourse and tumultuous applause which greeted him. He had brought with him letters of introduction!

Opportunity is frequently present but not recognized as such. Here and there an alert person recognizes Dame Opportunity and snatches off her veil. Superior insight and an ability

¹⁶ Philip A. Bruce, *Robert E. Lee* (G. W. Jacobs and Company, Philadelphia, 1907), p. 41.

to dare and to do transform opportunity into leadership. Alertness to opportunity is potential leadership.

PROBLEMS

1. What is the derivation of the term *opportunity*?
2. How are culture levels opportunity levels?
3. Why are opportunities so often unnoticed?
4. Do temperament and social opportunity often clash in the making of a leader?
5. Formulate an environmental theory of leadership.
6. Why is training essential for the best leadership?
7. When are handicaps opportunities?
8. When is luxury a handicap rather than an opportunity?
9. What is fortuitous opportunity?
10. When does fortuitous opportunity result in leadership?
11. When can a person create his own opportunities for leadership?

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CHAPTER VI

ASSOCIATION

Leadership often arises from *stimulating associations*. A parent or relative, an older person who takes a special interest in one, or even a chance acquaintance may furnish the stimulus or the opportunity whereby one starts up the rungs of the ladder to leadership. Without human associates there would be little if any mental progress; particular associates furnish the bases for superior progress and achievement. Associates represent a special form of opportunity.

PARENTAL ASSOCIATES

It was Champ Clark who said: "If I have achieved anything worth mentioning in this life I owe it to my father." Why was this so? Because his father was "constantly dinning" into his ears: "Get an education; take care of your health; develop your physical and mental constitution."¹ Jane Addams declares: "My father was so distinctly the dominant influence."² In these and countless other citations that might be made, the parent is a person who by strength of character lays the foundations for later special achievement on the part of the child.

Sometimes it is *sympathetic* contact with a great and good father that furnishes the needed stimuli. Of Clara Barton it is said:

From the first, the father found in Clara a pet, a playmate, and beyond his dreams, a sharer of patriotism and deeds of daring. In

¹ Champ Clark, *My Quarter Century of American Politics* (Harper & Brothers, New York, 1920), p. 7.

² Jane Addams, *Twenty Years at Hull House* (The Macmillan Company, New York, 1910), p. 10. By permission of The Macmillan Company, publishers.

later years she often referred to the joy of this comradeship. When perched upon her father's knee, she imbibed a passion for her country and cultivated a taste for early history.³

But it remains for Miss Addams to give a full and complete picture of that parental *rapprochement* which partially explains future achievements of the child:

My comfort as usual finally came from my father, who pointed out what was essential and what was of little avail even in such a moment as this. . . . I felt a new fellowship with him because we had discussed it [death] together. . . . I came out of the room exhilarated with the consciousness that impersonal and international relations are actual facts and not mere phrases. I never recall those early conversations with my father, but that there comes into my mind a line from Mrs. Browning: 'He wrapt me in his large man's doublet, careless did it fit or no.'⁴

William and Charles Mayo, famous Rochester surgeons, received more than a passing inspiration from their father, himself a beloved physician. The memorial in his honor, subscribed to in part by school-children, refers to him as a man of hope and forward-looking mind.

Intellectual stimuli are often furnished by parents in a way that points toward leadership. Robert Browning says that his father's brain was "a storehouse of literary and philosophical antiquities" and that his father was "a finer poetic artist than himself."

John Stuart Mill's greatness can be traced with clarity to his father. Mill claims that what he achieved "could assuredly be done by any boy or girl of an average capacity and healthy physical constitution . . ." providing there had been a father using a training technique similar to that developed by his father, who gave him a head start and taught him what "others

³ From Percy H. Epler, *The Life of Clara Barton* (The Macmillan Company, New York, 1915), p. 6. By permission of The Macmillan Company, publishers.

⁴ Jane Addams, *op. cit.*, pp. 13, 14. By permission of The Macmillan Company, publishers.

do not learn until manhood.”⁵ The father’s skill and influence are explained in detail by the son:

In these walks [before breakfast with his father] I always accompanied him, and with my earliest recollections of green fields and wild flowers, is mingled that of the account I gave him daily of what I had read the day before. . . .

In these frequent talks about the books I read, he used, as opportunity offered, to give me explanations and ideas respecting civilization, government, morality, mental cultivation, which he required me afterwards to restate to him in my own words. . . . If I have accomplished anything I owe it among other fortunate circumstances, to the fact that through the early training bestowed on me by my father I started, I may fairly say, with an advantage of a quarter of a century over my contemporaries.⁶

In examining the records concerning the boyhood experiences of Gladstone we find that the father of young Gladstone played an outstandingly influential rôle. He gave the boy a special training in intellectual matters, furnished him with a broad foundation of knowledge about political and social life, and stimulated him to discuss intelligently the problems of moment. Although a busy man the father took time “to educate his son in the great questions of the day; and when the boy was twelve years old his father would discuss the measures which were then of importance, and teach him how to form intelligent opinions upon them.”⁷

When we turn to Robert E. Lee it appears that his mother played a determining rôle in developing in a growing youth the principles of character and steadying religious beliefs. Her influence upon her son’s character was “deep and lasting.” “She taught him to practice constant self-denial, and sowed in his heart the seed of that faith in the beneficence of a Higher

⁵ John Stuart Mill, *Autobiography* (Henry Holt and Company, New York, 1873), p. 30.

⁶ *Ibid.*, pp. 7, 8.

⁷ D. M. Kelsey, *Life and Works of the Honorable William E. Gladstone* (no publisher given, 1898), p. 30.

Power which afforded him through all the vicissitudes of his career the most unwavering comfort and support.”⁸

Benjamin Franklin had a father who was “a mechanical genius,” but the latter’s superior influence lay in a sound understanding and solid judgment in private and public affairs. “He liked to have important persons to dinner to talk with about various topics. So interested was he that he paid little attention to food. He always involved a discussion so the children might learn too. By this means he turned their minds and attention to what was good, just, and prudent in the conduct of life.”⁹

Woodrow Wilson furnishes perhaps one of the best illustrations of a paternal influence that was based on a deep intellectual *rapprochement* between father and son. The father played the part of a teacher which the son welcomed wholeheartedly. Even Wilson’s remarkable literary style can be traced to his father’s directing mind. “My best training came from him,” Woodrow acknowledges.

From the time I began to write until his death in 1903 at the age of eighty-one, I carried everything I wrote to him. He would make me read my writing aloud, which was always painful to me. “What do you mean by that?” I would tell him, and of course in doing so would express myself more simply than I had on paper. “Why didn’t you say so?” would be his reply. . . .¹⁰

But Tommy’s [Woodrow’s] real teacher, then and afterwards, was his father. They were constant companions, and to the day of his death, Woodrow Wilson quoted from his father and with affectionate pride. To him he chiefly owed the processes of education that were responsible for the perfection of his style. Sunday afternoon was looked forward to by the boy, for then his father discussed with him books and men and science. “You do not know a subject

⁸ Philip A. Bruce, *Robert E. Lee* (G. W. Jacobs and Company, Philadelphia, 1907), p. 35.

⁹ Albert H. Smyth, ed., *The Autobiography of Benjamin Franklin* (American Book Company, New York, 1907), p. 54.

¹⁰ Josephus Daniels, *The Life of Woodrow Wilson* (The John C. Winston Company, Philadelphia, 1924), p. 93.

until you can put it into the finest and most expressive words" he impressed upon the son. . . .¹¹

Delicate health sent Wilson home to recuperate at Wilmington, North Carolina, his father having accepted the pastorate at the First Presbyterian Church there. For a year he was at home, with this super-teacher, his father. If they had been chums before, they now became the closest comrades and friends. They had kindred tastes. Both loved to talk of the meaning of words and the meaning of life as well.¹²

Sometimes a child's father is preceded by a grandfather who has specialized along a given line. The "bent" turns out to be a straight line for several generations. Francis Galton, statistician, not only had a father but a grandfather who liked "to arrange all kinds of data in parallel lines of corresponding length."

My grandfather, Samuel John Galton, was a scientific and statistical man of business. . . . He was very fond of animals. He kept many bloodhounds; he loved birds and wrote an unpretentious little book about them in three small volumes, with illustrations. He had a decidedly statistical bent, loving to arrange all kinds of data in parallel lines of corresponding length. My father . . . inherited this taste.

My grandparents on the other side were Darwins, my grandfather being Dr. Erasmus Darwin, physician, poet, and philosopher. He was grandfather to me by his second wife, and to Charles R. Darwin, the great naturalist, by his first wife. His hereditary influence seems to have been very strong.

My father, Samuel Tertius Galton, . . . was one of the most honorable and kindly of men, and eminently statistical by disposition. He had a scientific bent, having about his house the simple gear appropriate to those days, of solar microscope, telescope, mountain barometers, without which he never traveled. A sliding rule adapted to various uses was his constant companion.¹³

Mothers as well as fathers are instrumental in stimulating

¹¹ *Ibid.*, p. 28.

¹² *Ibid.*, p. 43.

¹³ Francis Galton, *Memories of My Life* (E. P. Dutton and Company, Inc., New York, 1909), pp. 6-7.

superior qualities in their children.¹⁴ The influence may be that of helping to furnish a cultural background, as in the case of Thomas A. Edison's mother, who had assisted her son before he was twelve to become acquainted with stimulating works such as Gibbon's *Decline and Fall of the Roman Empire* and Hume's *History of England*.¹⁵ More directly influential doubtless was Goethe's mother: "For the future poet, the mother was the admirable nurse; she fed his fancy with her own; she taught him the art of making the most of life—a lesson which he never forgot; and she gave him his own sane and cheerful view of the uncontrollable element in human destiny."¹⁶

Although Frederick Froebel, the founder of the kindergarten, lost his mother before he was a year old and although he did not remember her, yet she stood out in his mind as a special influence in his life, namely, as one to whom he owed "his imagination and artistic spirit."¹⁷ Likewise, Andrew Carnegie's conception of his mother possessed dynamic force.

Margaret Carnegie was my mother about whom I cannot trust myself to speak at length. She inherited from her mother the dignity, refinement, and air of a cultural lady. Perhaps some day I may be able to tell the world something of this heroine, but I doubt it. I felt her to be sacred to myself, and not for others to know. After my father's early death she was all my own. The dedication of my first book tells the story. It was "To my favorite Heroine, my Mother."¹⁸

Mark Twain's mother was responsible in more ways than one for her son's achievements. Twain's biographer asserts: "Many

¹⁴ The classic American illustration of this point is Lincoln's remark many years after his mother's death: "God bless my mother; all that I am or hope to be I owe to her" N. W. Stephenson, *Lincoln* (The Bobbs-Merrill Company, Indianapolis, 1922), p. 12.

¹⁵ Frank L. Dyer, *Edison, His Life and Inventions* (Harper & Brothers, New York, 1929), p. 23.

¹⁶ P. Hume Brown, *The Youth of Goethe* (E. P. Dutton and Company, Inc., New York, 1913), p. 9.

¹⁷ B. M. Marenholtz-Bulow and Emily Shirreff, *Reminiscences of Frederick Froebel* (Lee and Shepard, Boston, 1877), p. 335.

¹⁸ *Autobiography of Andrew Carnegie* (Houghton Mifflin Company, Boston, 1920), p. 6.

of the characteristics that made Mark Twain famous were inherited from his mother. His sense of humor, his prompt, quaintly spoken philosophy, these were distinctly her contributions to his fame."¹⁹ Samuel Clemens [Mark Twain] himself makes this significant diagnosis: "She had a sort of ability which is rare in man and hardly existent in woman—the ability to say a humorous thing with the perfect air of not knowing it to be humorous."²⁰

It remains only to cite by way of illustration the imposing picture of George Washington's mother which almost at a glance seems to account for many of the personal characteristics which made the "Father of his Country" great. To his mother, the son "ascribed the origin of his fortunes and his fame." It has been stated that by her imposing ways this woman, wrapped in reserve, exacted obedience, and that the son in turn became dutiful and reserved, developing a dignity and inscrutability that helped to create respect for him in his leadership years.

WIVES

Wives as well as mothers play a large part in male leadership, although they rarely receive proper recognition. They furnish stimuli greater in proportion than the credit that they receive. The wife of LaFayette was somewhat typical in the assistance rendered to an admired and beloved husband. Her devotion was most stimulating. She was "his good genius," as he said, and voluntarily shared his imprisonment.²¹

Sometimes the flow of influence is indirect but nevertheless effective. Through the influence of Miss Grenfell, who later became the wife of Charles Kingsley, the English reformer, it

¹⁹ Albert B. Paine, *Mark Twain, A Biography* (Harper & Brothers, New York, 1912), I.3.

²⁰ *Ibid*

²¹ Martha F. Crow, *LaFayette* (The Macmillan Company, New York, 1919), p. 17.

is said that Kingsley met Frederick Maurice, and that then he read Maurice's *Kingdom of Christ*, to which he proclaimed a greater debt than to any other book that he had ever read. At any rate Maurice became a great stimulus to Kingsley and a co-worker in social reform.

OTHER RELATIVES

Sometimes it is a relative other than parent or wife who plays a dynamic rôle in the life of a future leader. In the case of Mark Twain an "Uncle Ned" is not to be overlooked, for it was he who is credited with furnishing young Samuel with countless "wild stories." One of these, for example, was the story of the Golden Arm which Samuel, the small listener, came one day to repeat "more elaborately to wider audiences in many lands."²² The biographer asserts that "undoubtedly it was from this same Uncle Ned that young Samuel acquired much of his inimitable story-telling technique as well as actual material in the form of fanciful tales."²³

Likewise, Samuel Gompers pays tribute to the influence of a grandfather: "With his philosophy and his kindly generosity, grandfather was the most potential influence in my early life."²⁴ It was this same grandfather who advised Samuel that "if you would keep a matter secret, do not speak of it—then only one person knows it."²⁵ He told Samuel that if one other person were told a secret, then one placed next to one would make 11. If another were told, then 111 would know the secret. This advice greatly impressed Samuel, for all through life he kept his own counsel in spite of criticism which was severe at times.

²² A. B. Paine, *op. cit.*, I:10.

²³ *Loc. cit.*

²⁴ *Seventy Years of Life and Labor* (E. P. Dutton and Company, Inc., New York, 1925), I:8.

²⁵ *Ibid.*, I:9.

TEACHERS AND OLDER ASSOCIATES

Teachers likewise deserve credit for stimulating their pupils and spurring them on to achievement. While countless teachers have received no public credit, here and there recognition is accorded. When the cartoonist, Claire Briggs, was in school, he was constantly in trouble because of the "queer marks" with which he disfigured all his written work, but one teacher recognized in the "queer marks" the early work of a genius. She saw in him the future cartoonist and gave the lad encouragement which helped to boost him up the ladder of achievement.²⁶

The outstanding case of teacher-influence is that of Mrs. Macy (Miss Sullivan) over Helen Keller. What Mrs. Macy gave her life to accomplish for Helen Keller has been done over and over by thousands of teachers in smaller ways. We shall let Miss Keller speak:

At the beginning I was only a little mass of possibilities. It was my teacher who unfolded and developed them. When she came, everything about me breathed of love and joy and was full of meaning. She has never since let pass an opportunity to point out the beauty that is in everything, nor has she ceased trying in thought and in action and example to make my life sweet and useful. It was my teacher's genius, her quick sympathy, her loving tact which made the first years of my education so beautiful. . . .²⁷ All the best of me belongs to her . . . there is not a talent or an aspiration or a joy in me that has not been awakened by her loving touch.²⁸

An older person's example may serve as an *ideal*. By his achievements he sets leadership patterns. His personal life becomes a colorful guide that leads to fame. Admiral George Dewey illustrates the point:

²⁶ "Briggs Tells His Own Story," *American Magazine*, 89:19.

²⁷ Helen Keller, *The Story of My Life* (Doubleday, Page & Company, Garden City, New York, 1903), p. 38.

²⁸ *Ibid.*, p. 60.

Farragut has always been my ideal of a naval officer, urbane, decisive, indomitable. Whenever I have been in a difficult situation, or in the midst of such a confusion of details that the simple and right thing to do seemed hazy, I have often asked myself, "What would Farragut do?". . . Valuable as the training of Annapolis was, it was poor schooling beside that of serving under Farragut in time of war.²⁰

Whether a bit of universal philosophy comes from a humble or a lofty source, it may arouse leadership aims. It sets a goal requiring decades to achieve.

Next to my mother, I believe the greatest influence for good—and by good I mean individual progress, with all that progress means—in my childhood was an old man who lived near the foot of the mountains about two miles from our ranch. My father did not know the extent of my acquaintance with this old man, for due to delicate health I had considerable freedom in playing out of doors after school hours, and much time was spent watching the old fellow, gathering attitudes from his philosophy of life, and above all learning to love and appreciate God in nature. His biggest word to me, in its inculcation of his philosophy, was "big." "You're a bit of the universe," he said to me one day, "and it ain't becoming you not to be big like it is." Where this old fellow found his philosophy I cannot tell. He was a character whose influence has grown with me in the applications I so often come across of what he had at some time or other dropped in the course of our acquaintanceship.

At college I drifted along for three months, wondering why I was there, and holding in the back of my mind somewhere the hope and the sincere desire to find out at college what could make me be the "universe focused at a point," so to speak, as the old man had suggested. One day a paper I had written in a philosophy class came back to me with a high grade, and a friend enthusiastically reported having heard my philosophy professor say to another faculty member of me: "That boy is a genius, watch him." After that I had to prove that I was a genius. I even believed quite firmly that I was. I worked for that philosophy professor as I had never worked before. Philosophy and religion became a vital force to me. I developed some clear cut ideas—"You have won no victory in thought unless

²⁰ *Autobiography of George Dewey* (Charles Scribner's Sons, New York, 1913), p. 50.

the thought is your own"; "it is essential to have some convictions about the meaning of life"; "the universe demands thinkers"; "the universe is one thing, purposive, and the word 'purposive' is meaningless apart from intelligence"; "the greatest coward is the man who fears to think"; "bigness is a sense of relationship with the great soul of the universe."⁸⁰

An older person may figure in the life of a child and supply a training without which leadership might have been curtailed. The references by Booker T. Washington to a Mrs. Ruffner for whom he worked a year and a half before going to Hampton Institute are universally significant.

I had heard so much about Mrs. Ruffner's severity that I was almost afraid to see her, and trembled when I went into her presence. I had not lived with her many weeks, however, before I began to understand her. I soon began to learn that, first of all, she wanted everything kept clean about her, that she wanted things done promptly and systematically, and that at the bottom of everything she wanted absolute honesty and frankness. Nothing must be slovenly or slipshod; every door, every fence, must be kept in repair. . . .

Even to this day I never see bits of paper scattered around a house or in the street that I do not want to pick them up at once. I never see a filthy yard that I do not want to clean it, a paling off a fence that I do not want to put it on, an unpainted or unwhitewashed house that I do not want to paint or whitewash it, or a button off one's clothes, or a grease-spot on them or on a floor, that I do not want to call attention to it.⁸¹

Perhaps the person having the most to do with the shaping of Booker T. Washington's life was General Armstrong, principal of Hampton Institute. General Armstrong had fought to free the Negroes and thought a great deal of them. He understood their heart yearnings. Deep and lasting were the impressions that the General made upon the colored boy entering Hampton with a trembling heart and an unquenchable thirst.

⁸⁰ From personal interview data.

⁸¹ Booker T. Washington, *Up From Slavery* (A. L. Burt Company, New York, 1900), pp. 44, 45.

I shall always remember that the first time I went into his presence he made the impression upon me of being the most perfect man; I was made to feel that there was something about him that was superhuman. It was my privilege to know the General personally from the time I entered Hampton till he died, and the more I saw of him the greater he grew in my estimation. One might have removed the buildings, the class rooms, the industries and the teachers, from Hampton, and have given the men and women there the opportunity of coming into daily contact with General Armstrong, and that alone would have been a liberal education. . . . It would be difficult to describe the hold that he had upon the students of Hampton, or the faith they had in him. In fact, he was worshipped by his students. It never occurred to me that the General could fail in anything that he undertook. There is no request that he could have made that would not have been complied with.³²

I have sometimes thought that the best part of my education at Hampton was obtained by being permitted to look upon General Armstrong day by day. He was a man who could not endure for a minute hypocrisy or want of truth in anyone. This moral lesson he impressed upon everyone who came in contact with him.³³

Another example may be cited of the influence of an older person. Marie Dressler furnishes the data when she refers to a Mrs. Rickets of the "Rickets Trio of Endland."

Mrs. Rickets was a remarkable woman and a great toe dancer. When I met her she was fifty years old and her feet were so crippled she limped to the entrance before her appearance, yet when the music started she would go out like a whirlwind, the very embodiment of grace. . . . I have never since had to do a difficult thing that the memory of that indomitable dancer has not helped me through. I have been carried to a theater on a stretcher and played more than one performance, thanks to her example of endurance. What beacons of life such characters are and what an influence they exert on the most passing acquaintance! ³⁴

Association with peers or with elders in the same field is

³² Booker T. Washington, *op. cit.*, pp. 54-56.

³³ Booker T. Washington, *The Story of My Life and Work* (J. L. Nichols, New York, 1900), p. 59.

³⁴ Marie Dressler, *The Life Story of an Ugly Duckling* (Robert M. McBride and Company, New York, 1924), p. 46.

often a factor in leadership. Sometimes it is the life and ideals of an associate that furnish the stimuli. Graham Taylor, founder of Chicago Commons, discloses a clue to his achievements in welfare work in his contacts with Jane Addams.

On coming to Chicago I was confirmed in this purpose by the impressions made upon me by the spirit and ideals exemplified by Jane Addams. . . . But in the personality of Jane Addams, living on the corner of Polk and Halstead streets, I found a personification of spiritual and social ideals, dwelling in simple, natural, neighborly, human relations with her cosmopolitan neighbors, and exerting far-flung influences over the more privileged classes. . . . When I was a stranger she took me in, stranger though I was to her except in the fellowship of kindred faith. And I have never since gone out beyond the reach of her friendly counsel, or beyond the range of her varied experience and world-wide sympathies. To Hull House I frequently went to listen and to learn.³⁶

Even a great genius like Francis Galton, with an intelligence quotient of about 200 attributed to him by Louis N. Terman,³⁶ reports that Darwin was an inspiration: "I made occasional excursions to visit Charles Darwin . . . always with a sense of utmost veneration. I think the intellectual characteristic which struck me most forcibly was the aptness of his questionings."³⁷

Sometimes it is a professional colleague or an associate in business who furnishes the magic spark. An older and successful person who takes an interest in an aspiring young man may give the latter just the stimuli which he needs. George Otis Shattuck, head of the law firm to which Oliver Wendell Holmes belonged, gave the latter this type of unfailing aid.

I owe Mr. Shattuck more than I have ever owed to any one else in the world, outside my immediate family. From the time when I

³⁶ Graham Taylor, *Pioneering on Social Frontiers* (The University of Chicago Press, Chicago, 1930), p. 6.

³⁶ Cited by C. M. Cox, *The Early Mental Traits of Three Hundred Geniuses* (Stanford University Press, Stanford University, 1926), p. 44.

³⁷ Francis Galton, *Memories of My Life* (E. P. Dutton and Company, Inc., New York, 1909), p. 169.

was a student in his office until he died, he was my intimate friend. He taught me unrepeatable lessons. He did me unnumbered kindnesses. To live while still young in daily contact with his sweeping, all-compelling force, his might of temperament, his swiftness (rarely found with such might), his insight, tact, and subtlety, was to receive an imprint never to be effaced. My education would have been but a thin and poor thing had I missed that great experience.³⁸

Madam Schumann-Heink pays a lasting tribute to Herr Schumann who inspired her because of his superior knowledge and his masterful interpretations.

Schumann had always been the greatest influence on my career and art. You can imagine what a benefit his knowledge was. He'd talk to me and tell me so many things I didn't know. And my songs—he would speak those words! What expression—what interpretation! I learned so much from him in that way. . . .

I can never cease to be grateful to him all my life for the inspiration he gave me always. To this very day it still comes to me; it lives on in my heart.³⁹

A CONFIGURATION OF ASSOCIATES

Associates act *as a whole*. No leader by himself is ever sufficient. At least nearly all leaders can cite a number of associates who contribute a composite of impelling stimuli from many different angles. LaFayette may be cited as an example. Notice the configuration of associational stimuli and how a remarkable combination of relatives and friends were a strong influence in LaFayette's life.

We are told that LaFayette's mother instilled in her infant son that he was "a marquis in his cradle, sole hope of his line."⁴⁰ She moved to Paris to be a guiding influence and through her

³⁸ Silas Bent, *Oliver Wendell Holmes* (Vanguard Press, Inc., New York, 1932), p. 136.

³⁹ Mary Lawton, *Schumann-Heink, the Last of the Titans* (The Macmillan Company, New York, 1929), pp. 117, 118.

⁴⁰ George Morgan, *The True LaFayette* (J. B. Lippincott Company, Philadelphia, 1919), p. 32.

uncle had his name early placed on the army lists so that "he might secure the advantage of an early promotion."⁴¹ His grandmother is credited with impressing on him the greatness of his ancestry and with encouraging him to be "free and bold."⁴² An aunt also joined in to give the boy a picture of his noble birth, and it appears that he responded nobly. The fortune left him by his uncle provided him with the necessary means to secure the best training that he might seek.

Of Adrienne de Noailles, his wife, it is said that she "gave a quick and perfect understanding to all his projects and his ideals," and she supported and suffered with him so unselfishly that "her name should appear among those of the world's heroines."⁴³ Even his mother-in-law lavished special attention on him. A cousin was very sympathetic in his understanding of LaFayette's personality traits and hence offered him special encouragement when others misunderstood him. The Duke of Gloucester vividly reviewed for LaFayette "the revolt of the American colonies and became LaFayette's great inspiration to help these same colonists."⁴⁴ Likewise Silas Deane, American representative in Paris, described the situation in the Colonies to LaFayette and secured for him from the American Congress the rank of Major General. But the greatest influence of all in LaFayette's adult career was his friendship with George Washington. He had admired Washington "almost from the time he first heard his name." A warm friendship sprang up between them, and Lafayette accepted an invitation to join Washington's staff. The great American general treated LaFayette with the affection that a father would show a son.

Thus, we see that not one associate but many associates often play a powerful rôle in the creating of a leader. Not the influence of one person alone, not even of George Washington,

⁴¹ Martha Foote Crowe, *LaFayette* (The Macmillan Company, New York, 1918), p. 15.

⁴² George Morgan, *op. cit.*, p. 32.

⁴³ Martha Foote Crowe, *op. cit.*, p. 17.

⁴⁴ *Ibid.*, p. 28.

would account for LaFayette's achievements. It is frequently the sum total which explains the function of associates in the development of a leader.

PROBLEMS

1. In what particulars are associates of greatest influence in creating leadership?
2. Interview a friend who is a leader and secure an illustration of an associate who has influenced him greatly.
3. Is there any difference between elders and peers in stimulating leadership?
4. Why are some parents so much more successful than others in influencing their children to become leaders?
5. Compare the rôles of fathers and mothers in stimulating children toward leadership.
6. Explain how there is a *continuum* in the influence of associates upon a future leader.
7. Are the stimuli that come from associates related to heredity in any way in the development of leadership?
8. What is the rôle of "pull" in attaining leadership?
9. If "pull" is not essential, why do so many would-be leaders strive for it?
10. Why is the "confident expectation" of friends sometimes harmful to a leader?

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CHAPTER VII

AWAKENING MOMENTS

Leadership often dates from certain points in human experience. Some of these points represent a significant turning of attention to a particular line of activity. An arousal of attention in some special direction not out of line with the general trend of a person's life is brought about by a striking event. Life has been developing naturally when suddenly an incident occurs whose significance may be little sensed at the time but which results in a career of eminence. An awakening occurs that does not stop short of leadership.

A second kind of turning point is found in the event which brings a right-about-face. Life is moving serenely when a seeming accident occurs and a fairly complete change takes place, focussing a person's forces in a new direction. As a result of a turning point a person's life is re-directed toward a leadership goal.

A noticeable awakening point is found in the early experiences of Luther Burbank. Here is a person who as a boy had been interested in nature and particularly in the plant world. He had had a farm background where he had given special attention to raising the ordinary varieties of plants that are found in rural gardens. He had read farm journals and a few books. He came to one book that opened a new vista and changed an interested worker in garden and farm into a creator of new forms of life. Here is his account:

When I was about nineteen, in 1868, probably the turning point of my career in fixing my life work in the production of new species and varieties of plant life was fixed by the reading of Darwin's *Variation of Animals and Plants under Domestication*. . . . Well do I remember reading that work of Darwin's—that the whole world seemed based on a new foundation. . . . It was without question the most inspiring book I had ever read. . . . I think it is impossible for most people to realize the thrills of joy I had in reading this most wonderful work.¹

What could be more natural than that a book on changing plants and animals by domestication should lead to the remarkable achievements of the future wizard of Santa Rosa. Many have read that same book without becoming Burbanks, but youthful Luther had a latent capacity that was aroused into action and the creator of new plant species was the natural outcome.

A certain young lad read a great deal, being especially fond of biography even before he was ten. It is not surprising therefore to hear him [Champ Clark] say that he decided to be a lawyer when, at the age of ten, he finished William Wirt's *Life of Patrick Henry*.

This book made it appear that winning lawsuits and going to Congress were as easy as falling off a log, and a slippery log at that. I have not found it so; but that book determined me to be a lawyer and a Congressman before I had ever seen a lawyer, a law-book, a court-house, or a Congressman. Very small things frequently shape human careers.

A pebble in the streamlet scant
Has turned the course of many a river;
A dewdrop on the baby plant
Has dwarfed the giant oak forever.²

¹ Emma B. Beeson, *The Early Life and Letters of Luther Burbank* (Harr Wagner Publishing Company, San Francisco, 1927), p. 75.

² Champ Clark, *My Quarter Century of American Politics* (Harper & Brothers, New York, 1920), p. 8. *The Bible*, Wirt's *Life of Patrick Henry*, and "a little red book" which contained the Articles of Confederation, Declaration

Many a boy has read that same book and made no resolutions to become a lawyer. But why? Partly because Patrick Henry's life was remote from the life of that reader; partly because that reader had no configuration of life tendencies that responded to the challenge afforded by the legal profession. Other boys (a smaller number) have read about Patrick Henry and have resolved to follow the legal and political trail but found the decision ill-advised and out of tune with personal aptitudes and circumstances. They never kept the resolution. A few boys have read the life of Henry, resolved to become lawyers, lived up to the resolution, yet failed to achieve leadership. Why? Perhaps because they were lacking in native tendencies, or because environmental circumstances were against them, or the social situation did not require a Patrick Henry. In other words a stimulus by itself is not the only factor; a whole configuration of factors is essential.

Booker T. Washington's life furnishes a striking awakening point. For example, he says that as a lad, "I remember that soon after going to Malden, West Virginia, I saw a young colored man among a large number of colored people, reading a newspaper, and this fired my ambition to learn to read as nothing had done before." It is clear at once that a hunger had previously been felt. This hunger may never have been focussed had not the sight of a colored man reading opened up a possibility which a youth with special ability later turned into a stepping stone to leadership.

Sometimes it is sympathy which is aroused in a child or youth that creates or crystallizes new attitudes of leadership significance. President Masaryk of Czecho-Slovakia tells how, as a lad, his sympathies were aroused by a Jewish boy. This led to a permanent interest in and courageous support of Jews.

of Independence, Constitution of the United States, and Washington's Farewell Address, did more to influence his life, he says, than all other books that he had read put together. "Perhaps it was the mastery of these three books that was as significant as the actual contents." (p. 9).

One day a class had taken a hike to the hills, and at noon while they were all sitting in the garden of an inn, joking noisily, someone observed that Arnold, the Jewish boy, was missing. Curious to know what had become of him, Thomas [Masaryk] ran off in search. In the barnyard behind one of the great doors, the Jewish lad, with his face pressed to the wall, was saying his noonday prayers.

All his life afterward, Masaryk tried to be fair in his attitude toward the Jewish people. And years afterward when his own life was threatened for demanding justice for a Jew, he realized that this attitude of mind had begun in Hustopetch.³

A trifling incident constituted an awakening point in the life of Mark Twain, according to his own report. He was a young man when on his way home one afternoon, he found a leaf from a history of the life of Jeanne d'Arc. He grew greatly interested in her story. This incident is cited as the factor which awakened his interest in all history. This in turn gave content to his later life of renown.⁴ His interest in humanity, the outgrowth of his interest in history, became "a passion which remained with him until his last day on earth. It crystallized within him sympathy with the oppressed, and rebellion against tyranny."⁵ The leaf from a biography of Jeanne d'Arc constituted the only factor which Mark Twain cared to designate as an awakening point. He summarizes: "There came into my life at this period one of those seemingly trifling incidents which viewed in retrospect assume pivotal proportions."⁶

It was Mazzini whose boyish potentialities were stimulated into action by a casual but highly significant incident. He was walking with his mother and a friend in the streets of Genoa when they were accosted by "a tall black-bearded man with a

³ Donald A. Lowrie, *Thomas F. Masaryk, the Nation Builder* (Association Press, New York, 1930), p. 24.

⁴ A. B. Paine, *Mark Twain, A Biography* (Harper & Brothers, New York, 1912), I, 81.

⁵ *Ibid.*, I:82.

⁶ *Ibid.*, 81.

severe and energetic countenance and a fiery glance that I have never since forgotten."

He held out a handkerchief toward us, merely saying, "For the refugees of Italy!" [The incident, simple as it was, made a profound impression upon Mazzini's ardent soul.] The idea of an existing wrong in my own country against which it was a duty to struggle, and the thought that I too must bear my part in that struggle, flashed before my mind on that day for the first time, never again to leave me. The remembrance of those refugees, many of whom became my friends in after life, pursued me wherever I went by day and mingled with my dreams at night. I would have given I know not what to follow them. I began collecting names and facts, and studied as best I might the records of that heroic struggle, seeking to fathom the causes of its failure.⁷

Unsatisfied longings may suddenly be recognized; urges partially fed or starved may suddenly make themselves heard when the proper stimulus occurs. Houdini as a boy practised magic. No great development occurred until he reached middle adolescence. "In his sixteenth year came a notable event." In one of his prowling excursions through second-hand book shops he "came across a battered volume entitled *Memoirs of Robert-Houdin, Ambassador, Author and Conjuror, Written by Himself*. At the cost of a few cents Ehrich (who afterward took the name of Houdini—like Houdin) had the volume under his arm."⁸

After dinner he retired to his room with the book and plunged into its new world of wonder. . . . He read of complicated mechanisms to control automata which could write messages. . . . When Ehrich's mother got up next morning she discovered him still seated beside his bed, fully clothed, bending over the volume. The bed was undisturbed. . . . At last he had found the key to the world of wonder which he had been half-consciously seeking since he was a slip of a lad.⁹

⁷ J. A. R. Marriott, *The Makers of Modern Italy* (Macmillan & Co., Ltd., London, 1908), pp. 11-12.

⁸ Harold Kellock, *Houdini* (Harcourt, Brace and Company, New York, 1928), p. 37.

⁹ *Ibid.*, p. 37.

Awakening moments sometimes come in what seems to be an adventitious circumstance, which after all is not wholly a matter of chance. Geraldine Farrar is destined to sing: an influential person, a lover of music, hears her, and opportunity beckons. In 1894 when Geraldine was twelve a friend who heard her sing was "a pupil of Mrs. J. H. Long, the best known singing teacher in Boston at that time."¹⁰ The friend insisted that Geraldine go into Boston and sing for Mrs. Long who recognized the girl's ability and started her up the ladder of fame.

A related and highly significant case is that of Handel:

As a small boy George Frederick Handel showed musical capacity but his father was unsympathetic if not antagonistic. The community was such that a boy musician was scoffed at, but one day young George was taken to Weissenfels Court and at once strayed to the big organ. Here the Duke was at first amused: 'The notion of this child seated at what was in comparison a mighty instrument, amused him,' and then aroused him to give the boy, still under nine years of age, a musical training. Thus, unsatisfied longings were met and a future great musician was given his start.¹¹

Sometimes a modest career is planned but love beckons—either away from a career entirely, or to new and unsuspected opportunities. Marie Sklodowska, as a student, fell in love with Pierre Curie. Like herself, he was a student in physics, who cared chiefly for experimental work in the laboratory and shunned the waste of social life. In this case marriage did not take the young woman from her career or into the glories of public life and applause but into the quiet of the laboratory where two kindred minds redoubled their output as a result of working together. Without Pierre Curie, Marie Sklodowska would not have discovered radium.

¹⁰ Geraldine Farrar, *The Story of an American Singer* (Houghton Mifflin Company, Boston, 1916), p. 19.

¹¹ Newman Flower, *George Frederic Handel* (Houghton Mifflin Company, Boston, 1923), pp. 27, 28.

RIGHT ABOUT FACE

Sometimes leadership may be traced to a crisis which brings about a complete change in the direction of a person's life. Sharply outlined against a happy childhood is the tragic experience of Louis Braille at the age of three. Playing in his father's workshop, the three-year-old picked up a sharp awl which slipped from his hand and hit him in the eye. He lost the sight of one eye at once and soon, because of sympathetic inflammation, the sight of the other. Total blindness did not overcome him; it gave him new problems. He concentrated on working out a system of characters by which the blind could read and write and developed the well-known Braille system which has been such a boon to countless handicapped. The turning point that led to his well-known achievement came in what seemed to be a disastrous crisis. Without that crisis, he might never have been heard from, or he might have done well in some unforeseen direction. Certainly there would have been no Braille system.

Now and then a person living at ease, in the lap of the gods as it were, is startled into new realizations and reverses his life direction. Tolstoy when yet a college student met with an experience that shifted the whole course of his life. Something finely sympathetic in his nature was set in such violent vibration that he was moved at once to forsake his life of comfort and jollification and devote himself to human welfare. It is reported that upon coming out from a ball on a cold, wintry night, he was shocked to find his coachman nearly frozen to death. The experience set him to thinking and he raised pertinent questions with himself. Why should "he who had never done anything useful in society" have all the advantages, while the coachman and people like him who were doing the necessary work of the world were starving and freezing? Thereupon he renounced the whole class system and became a new Tolstoi,

the friend of and spokesman for the masses, instead of a useless member of the classes.

A dramatically significant turning point is found in the newsboy experience of Thomas A. Edison. While selling newspapers at a railroad station young Thomas saw the little son of the agent playing on the railroad tracks. A car without a brakeman was approaching. Thomas dropped his papers and without a moment to spare snatched up the child and carried him to safety. "The grateful father at once offered Edison the opportunity to learn telegraphy and he proceeded to make a station master out of him."¹² Thus, the newsboy's occupation, which in at least 95 cases out of 100 turns out to be a blind alley job, once afforded a turning point that led to inventive achievement.

Conversion from one set of attitudes to a different configuration of personality may constitute a vital turning point. Not all conversions are in the religious field by any means, but some of the most striking illustrations are found therein. General William Booth of the Salvation Army began life as the son of a speculative builder and was apprenticed early to a pawnbroker. The death of his father was a turning point. "As he stood by the bedside of his father, he beheld in the wavering candle-light, the solemn, almost terrifying mystery of death. This experience made him think of his own soul and the life beyond death as the experience every man must face."¹³ He developed "a longing to be right with God," and at the age of fifteen he was "converted" and soon became a preacher.

Another element is important in explaining Booth's founding and leadership of the Salvation Army, for when he was a small child he reacted against human poverty and yearned to help people. The conversion to an orthodox evangelism plus the

¹² Frank L. Dyer, *Edison, His Life and Inventions* (Harper & Brothers, New York, 1929), p. 50.

¹³ William Booth, *In Darkest England* (Funk & Wagnalls Company, New York, 1890), pp. 43, 44.

earlier arousal of sleep-disturbing sympathy for the poor go far to explain the founding of the Salvation Army.

When but a mere child the degradation and helpless misery of the poor stockingers of my native town, wandering gaunt and hunger-stricken through the streets, droning out their melancholy ditties, crowding the union or toiling like galley slaves on relief works for a bare subsistence, kindled in my heart yearnings to help the poor which have continued to this day [1890] and which have had a powerful influence on my life.¹⁴

Likewise into the boyhood life of Samuel Gompers, a lad interested in music, one who might have become a grand opera singer, there came the tragic experiences of the poor and unemployed, his childhood neighbors. Deep and lasting were the impressions; they led to the ultimate organizing of workers against their masters, the employing class. No longer was there a strong possibility that the lad would choose a professional career or seek a life of financial affluence.

One of my most vivid early recollections is the great trouble that came to the silk weavers when machinery was invented to replace them. No thought was given those men whose trade was gone. The narrow street echoed with the tramp of men walking the streets in groups with no work to do.

There was burned into my mind the scene of these men walking up and down 4th Street, wringing their hands and crying out "Lord, strike me dead; my wife, my children want bread and I've no work to do." That cry ringing through the street day after day, never failed to grip me and draw me to the window of our little home to watch these men struggling against despair. . . . child as I was—that cry taught me the world-wide feeling that has ever bound the oppressed together in a struggle against those who hold control over the lives and opportunities of those who work for wages.¹⁵

Illness often furnishes the setting for turning points. Sometimes not one illness but several break down adverse behavior

¹⁴ *Ibid.*, Preface.

¹⁵ *Seventy Years of Life and Labor* (E. P. Dutton and Company, Inc., New York, 1925), I, 50.

patterns and give a new integration of personality forces. St. Francis of Assisi, once a gay young man, suffered several illnesses before he became re-oriented and before he turned into the path which led to sainthood.

He fell ill. . . . During his illness Francis gained a better understanding of both the aspirations and the uncertainties of his life, but it was only natural that upon his recovery he found himself plunged once more into all the activities from which he had partially withdrawn. It would seem, however, that by a sort of progression he desired to advance from the world of pleasure to that of action. . . . Francis decided to go also [with a knight on a campaign]. . . . Scarcely had he reached Spoleto when he again fell ill. It was this which brought him back to the truth.¹⁶

Sometimes a great sorrow is a turning point. Often life takes on a new meaning and a person assumes new responsibilities and develops in unexpected directions. Beatrice Webb's experiences on the death of her mother are not uncommon.

The death of my mother revolutionized my life. From being a subordinate, carrying out directions, and having to fit into the framework of family circumstance, studies and travels, friendships and flirtations, I became a principal, a person in authority, determining not only my own but other people's conduct; the head of a large household perpetually on the move; the home, wherever located, serving as the meeting place of seven married sisters and their growing families; a busy hostess in town and country, entertaining my father's, my own and my sisters' friends. More significant than any of these routine activities was the fact that I was my father's counselor, and my youngest sister's virtual guardian.¹⁷

The responsibility and activity growing out of new obligations develop strength and skill. The sudden removal of a leader gives lieutenants and underlings their chance. Beatrice Webb explains the transition that occurs when responsibility

¹⁶ Abel Bonnard, *Saint Francis of Assisi* (Longmans, Green & Company, New York, 1931), p. 22.

¹⁷ Beatrice Webb, *My Apprenticeship* (Longmans, Green & Company, New York, 1926), pp. 109-110.

is assumed and shows the relation of this transition to future leadership. As her father's private secretary she mastered the details of the unwritten "understandings between men of affairs which form so large a part of the machinery of big business."

I note, in passing, that apprehending, recollecting, and afterward recording complicated series of facts, gathered in conversation, is part of the technique of a social investigator; and I owe the skill I had as an interviewer to this preliminary practice with my father. When I became the head of his household, he left it to me to settle the why, the when, and the wherefore of the expenditure of a considerable income. . . . Moreover, coincident with this increased freedom or power, perhaps arising out of it, was a bound upward in physical and mental vigor. . . . I became an exceptionally energetic woman.¹⁸

Often a turning point occurs when an individual recognizes a serious fault in himself and determines "to right about face" and to correct the weakness. By so doing a self-control is substituted for what might have become a fatal weakness defeating leadership. When Samuel Gompers, as a small boy, observed the paroxysms of anger to which his grandfather was subject, he saw a forbidding picture of himself, for he was subject to similar temper displays. Seeing himself potentially in this unpleasant light, young Samuel was greatly upset and from that time he "determined to become master" of himself.¹⁹

A defeat is often a turning point.²⁰ When Benjamin Franklin's brother James repudiated him, it was necessary for Benjamin to leave Boston.²¹ On the advice of a friend he went to Philadelphia to start life anew. Arriving hungry and with only a dollar he purchased some food and strolled up the street eating a roll—such is the picture, drab in itself, but highly

¹⁸ *Ibid.*, p. 111.

¹⁹ Samuel Gompers, *Seventy Years of Life and Work*, I.9.

²⁰ See the chapter on "Ability in Disability" for a further development of this point.

²¹ *Autobiography of Benjamin Franklin*, edited by Frank W. Pine (Henry Holt and Company, New York, 1916), p. 39.

dramatic in all it meant to the youthful Franklin and to Philadelphia, the city of his adoption, where he became a leader of a new nation.

A *chance acquaintance* may furnish turning-point stimuli. John McEntee Bowman, who became president of the Bowman Biltmore chain of hotels throughout the United States, "came to New York from Toronto as a penniless youth of seventeen with only a letter of introduction to a banker in his pocket. The letter got him nowhere."²² He began a search for work and accepted odd jobs, first as stable boy and truck driver, and finally he took a job in a Fifth Avenue hotel. Here he met Gustav Baumann, a "genial boniface of the gay nineties," who took a fancy to the young man and enabled him to learn the hotel business, which he pursued until he became the executive head of a chain of hotels. A search for work where he could make good, an acquaintance who took an interest in a likeable youth, and new opportunities—this is a sequence that often constitutes a turning point.

A *reversion* may be a turning point for the better. A person may pursue a certain course until he becomes disgusted with it, and then "right about face." Gandhi who early lived a simple life, learned Hindu customs including abstinence from meat, went to England and became a lawyer. How should he compete "with the assertive white man"?

He bought a silk "topper," had a dress suit made in Bond Street, and sent home for a heavy gold watch chain. He began lessons in dancing, French, elocution, and violin. Each morning he spent ten minutes before his mirror parting his hair and arranging his tie. This lasted about three months, and then the emptiness of it revolted him. The crisis came, . . . when he was offered the flesh of one of his "little dumb brothers" at the table of hospitality and mirth.²³

In this case there is a turning from an alluring career back

²² From Associated Press despatch, Los Angeles *Times*, October 28, 1931.

²³ Josef W. Hall, *Eminent Asians* (D Appleton and Company, New York, 1930), p. 399. By permission of D. Appleton-Century Company, New York.

to the training of childhood and to a natural development of principles early instilled. A repulsion was felt against superficialities as a means of acquiring success.

Awakening and turning points bring a new focus of attention, ranging from goals straight ahead to goals at right angles. They represent a new channeling of emotional urges and intellectual activities. They require particular personal equipment. They halt and marshal attention in new directions. They come unannounced; they may appear by accident. They are tips from the goddess Opportunity.

Awakening moments involve the signal: Full steam ahead; turning points mean a shift to right angles or even reversals. Frequently losses and defeats constitute the greatest turning points of all. Awakening and turning points that result in leadership cannot be fully explained except in terms of personality configuration and social situations.

PROBLEMS

1. Can you cite an awakening point in your own career?
2. Interview a friend or relative for an illustration of an awakening point.
3. Give a real right-about-face turning point from your own experiences or the experiences of some one whom you know.
4. Cite a turning point of any type from a printed biography or autobiography that you have read.
5. Is there any connection between turning points and mutations of personality?
6. What is meant by "getting a break"?
7. To what extent do turning points merely develop latent ability?
8. Why does a great loss or sorrow constitute a turning point for one person and not for another?
9. At what age are turning points most likely to occur? Why?

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PART IV
ORIGINS IN PERSONALITY

CHAPTER VIII

FORECASTS OF THE FUTURE

Even a casual study of leaders reveals how future possibilities of achievement may be forecasted in early life. If given later opportunities, a child's early behavior is often indicative of what may be expected in the man or the woman. In some cases prediction may be made fairly specific and accurate, especially when hereditary factors are unique and early expressed as in the case of genius, talent, special aptitudes, and where adequate environmental stimuli and opportunities are likely to occur.

THE PRODIGY

The classical illustration of foreshadowing is found in musical wonders and similar prodigies. Mozart composed minuets before he was four; Richard Strauss wrote a polka and a song at six; Samuel Wesley began to play the organ at three and composed an oratorio at eight; Beethoven played in public at eight and at ten wrote compositions which were published; Chopin publicly played a concerto acceptably at nine; and Mendelssohn began composing systematically at twelve.

At this point the "prodigy problem" confronts us. When is prodigy a sign of future greatness and when is it a "false dawn"? So many youthful prodigies have "fizzled out" that the problem becomes one of immense practical importance. The endocrine glands are evidently vital factors, stimulating unusual development at tender years and then slowing down. The prodigy who fails may be the victim of abnormal en-

docrines. The one who continues and achieves leadership is doubtless indebted to a fortunate combination of genes, endocrines, and social stimuli.

A closer look may now be taken at the childhood of genius, for it is genius that furnishes the most objective basis for studying the accuracy of "success" forecasts. Geraldine Farrar reports that her mother observed strong musical tendencies in her before she was five. These tendencies had been so emphasized that before the girl was ten she had worked out plans for studying music abroad. The mother further says that when Geraldine was probably not yet three she would get up from in front of the fireplace and "stroll to the great old-fashioned square piano," and standing on tip-toe would play upon the keys.¹ Miss Farrar interprets those early reactions as follows: "It seems to me that I was striving to give expression musically to the strange shapes and figures suggested by the fire and by my vivid imagination."²

The story continues that this girl who at the age of three had sung in her first church concert with "perfect self-possession" had by the time she was twelve "heard the music of almost the entire grand opera repertoire," with all which that meant in the way of stimulation.³ After hearing Calvé in *Carmen*, the young girl revelled for days and nights "in the memories of that magnificent presentation" which became a kind of ideal performance to be striven toward and which was the visualization of all her "dreams of years." "This wonderful creature [Calvé] was what I had hoped, nay, intended to become."⁴ Forecasts, thus, are seen to be tied up closely with associates, stimulating examples, and genius.

Poets like musicians often show early signs of special ability. Robert Browning as early as eight not only took de-

¹ Geraldine Farrar, *The Story of an American Singer* (Houghton Mifflin Company, Boston, 1916), p. 2.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*, p. 27.

light in Pope's translation of Homer, but "about this time he began to translate the simpler odes of Horace."⁵ It is easy from the following description of boyish preoccupation to picture a future poet: "His chief joy was to gain an unfrequented spot, where three large elms reëchoed the tones of incoherent human music borne thitherward . . . here he loved to lie and dream."⁶ A further revelation of the future poet, moved by human tragedy, and pondering over the enigmas of life, was forecast in the following account of a boyish experience.

One of the memorable nights of his boyhood was an eve when he found his way, not without perturbation of spirit because of the unfavorable solitary dark, to his loved elms. Here for the first time he beheld London at night. For him, it was more appalling than all the host of stars. It was then that the tragic significance of life first dimly awed and appealed to his questioning spirit, that the rhythm of humanity first touched deeply in him a corresponding chord.⁷

Profound thinkers have generally shown intellectual tendencies early in life. For example, John Stuart Mill once calmly remarked that in his eleventh and twelfth year he occupied himself with writing what he flattered himself was something serious, namely a "History of Roman Government." While the product of youthful minds has generally been miniature, yet it has shown tendencies of superior worth. Future leadership, of course, cannot always be forecast, for ordinary children sometimes turn out to be surprises. Even a genius is not always recognizable in his early years. Neither are parents a prophecy of what their children will become. Who could have told from meeting the parents of Michelangelo, Shakspeare, Napoleon, or Lincoln what their respective offspring would achieve? Heredity, social stimuli, and configuration of person-

⁵ W. Sharp, *Life of Robert Browning* (The Walter Scott Publishing Company, Ltd., London, 1897), p. 26.

⁶ *Ibid.*

⁷ *Ibid.*, p. 28.

ality are three baffling variables when it comes to making forecasts regarding future leadership.

The early mark of genius or a prodigy is usually found in some overwhelming drive. Note the case of Mussolini; the boy of fifteen was an unfaltering prophecy of the man of forty-five.

Some restless desire, some unheard-of activity, burned in this fifteen-year-old boy. Once his mother overheard him, when at night he locked himself up in his room to deliver speeches. The good woman was terrified.

"Are you mad, my son? Only lunatics talk to themselves. What is the matter with you?"

"Never mind, mother dear," was the simple answer. "I am only practising elocution. Believe me the time will come when all Italy will tremble before me."⁸

APTITUDE PREDICTIONS

Mechanical aptitudes which generally express themselves early forecast special achievement. Of Henry Ford it is said that "always as a youngster he was tinkering with odds and ends of metal tools." His mother was sure that he was "a born mechanic." He treasured highly every fragment of machinery, treating it as a toy. His pockets were loaded with bolts, nuts, washers. At the age of twelve occurred an event which he recalled in later years because of the great joy which it gave him. "The biggest event of those early years was meeting a road engine about eight miles out of Detroit one day when we were driving to town." Before his father realized what was going on, the boy was out of the wagon and talking to the driver of the road engine.⁹

Most remarkable as a forecast, Ford says that even before he met that road engine he "had the idea of making some

⁸ F. Kemechey, *Il Duce, the Life and Work of Benito Mussolini* (Richard R. Smith, Inc., New York, 1930), pp. 247, 248.

⁹ Henry Ford, *My Life and Work* (Doubleday Page & Co., Garden City, New York, 1923), p. 22.

kind of a light steam car that would take the place of horses . . . more especially, however, as a tractor to attend to the excessively hard labor of ploughing.”¹⁰ Here is anticipation of the car and tractor that were later to make their manufacturer world famous. It was the tractor that first came into his mind, because of the need for something “to do the harder farm work, and of all the work on the farm ploughing, was the hardest.” He reacted especially against ploughing, feeling that iron and steel could and should lift a great burden off flesh and blood.

Often it is a general trend that can best be observed. The broad foundations are sometimes laid early for specific later developments. In school Froebel made no special record. He who was to revolutionize education for little children gave no direct sign of future achievement when he was young. “But he began to be—what he never ceased being while he lived—an observer of nature; and in his great delight in watching plants and animals, as well as in his appreciation of companionship, we find the source of two of his strong opinions respecting the education of children.”¹¹

More particularly, definite signs of ability, not necessarily genius, are recognized by a friend or relative of a growing boy or girl. A person of special ability may recognize an aptitude that a parent may overlook. This was what happened in the case of Schumann-Heink:

It was there in the Ursuline Convent, studying the Mass, that Mother Bernardine first discovered my voice. Then she sent for my mother and said to her: “I know it will sound very peculiar to you that I, now shut forever from the world, and never going out of this convent, . . . that I tell you this thing: that this little child of yours is one of the most gifted—and blessed with a great voice. . . . Wait a few years. But I would ask you not to neglect this child because

¹⁰ *Ibid.*, p. 204.

¹¹ B. M. Marenholtz-Billow and Emily Shirreff, *Reminiscences of Frederick Froebel* (Lee and Shepard, Boston, 1877), p. 336.

she will be a great actress or singer. Yes, I think she will be a great singer, for the voice is beautiful!"¹²

Recurring interests are to be distinguished from passing fancies. Permanency of interest and skill are indicative of aptitude, and aptitude justifies forecasts. The childhood of Houdini, master magician, revealed a special aptitude. "Houdini began his career with a traveling circus at the age of nine, in the Middle West, and his first trick, which he had performed laboriously in secret in the family woodshed, was to pick up needles with his eyelids while suspended by the heels head downward."¹³

The superior horsemanship of General Ulysses S. Grant was forecast in the boy. Where can a clearer prophecy of a future cavalry officer be found than in the following remarkable accounts, the first of a toddling child and the second of a ten-year-old?

He had wonderful love for horses, and as soon as he could toddle he delighted to go across the yard where at the hitching-poles before the finishing-room of the tannery several teams were almost always to be found on pleasant days. He crawled about between the legs of the dozing horses, and swung by their tails in perfect content.¹⁴

At ten years of age he had become a remarkable teamster. He amazed his companions by his ability to manage and train horses. There was something mysterious in his power to communicate to a horse his wishes. He could train a horse to trot, or pace, apparently at will. He would do any honorable thing in order to ride or drive a fine horse.¹⁵

¹² Mary Lawton, *Schumann-Heink, the Last of the Titans* (The Macmillan Company, New York, 1929), p. 372.

¹³ Harold Kellock, *Houdini* (Harcourt, Brace and Company, New York, 1928), p. 1.

¹⁴ Hamlin Garland, *Ulysses S. Grant, His Life and Character* (The Macmillan Company, New York, 1920), p. 6.

¹⁵ *Ibid.*, p. 13.

STRIKING PREDILECTIONS

Striking childhood attitudes are often lucid forecasts of future leadership. Mary McDowell, head of the University of Chicago Settlement, worked with the poor and defeated classes ever since those childhood days when she "was often to be found alongside the colored woman" who worked in her home, "industriously aiding her with a scrubbing brush which was but a miniature" of the larger one used by the colored woman.¹⁶ She championed fair play and justice from the day that she clenched her childish fists in defense of President Lincoln and his policies.

When an editorial in one of the Cincinnati papers condemning certain war policies of Lincoln's was read aloud at the family dinner table, the diminutive champion of the administration thought the time had come for action. The next day when the newsboy appeared with that particular paper, she met him at the gate and refused to allow him to deliver it. When he, with boyish impudence in the presence of little girls, laughed at her, she sailed into him with doubled fists. And in spite of his repeated protests that he alone was not responsible for the editorial policy of the paper he distributed, he went away somewhat more rapidly than usual and with his paper still under his arm.¹⁷

One of the most astounding forecasts of future activity is found in the early childhood of Jane Addams. Her sympathetic nature blossomed forth into a plan of service at an early age. Before she was seven she reacted in a remarkable fashion to the needs of the poor. "On that day I had my first sight of the poverty which implies squalor . . . I declared with much firmness when I grew up I should, of course, have a large house, but it would not be built among other large houses, but right in the midst of horrid little houses like these."¹⁸ What

¹⁶ Howard E. Wilson, *Mary McDowell, Neighbor* (The University of Chicago Press, Chicago, 1928), p. 10.

¹⁷ *Ibid.*, p. 10.

¹⁸ Jane Addams, *Twenty Years at Hull House* (The Macmillan Company, New York, 1910), p. 12.

clearer forecast could one ask for than this of the future Hull House located in the midst of squalor.

It was Hugo Grotius who at fourteen had produced the *Martianus Capella* "with notes distinguished by learning and scholarship," particularly in philosophy, logic, and rhetoric, and who in the same year (1599) "brought out a Latin translation of Steven's treatise on navigation." At eighteen he was chosen by the States-General of Holland to write a history of a given Dutch province.¹⁹ In these ways the boy, interested in broad national policies, foreshadowed the future founder of international law.

The boy who protests against cruelty to animals, who protects the wild birds, and who defends the creatures of the forest rather than delighting to kill them may forecast a future naturalist or a humanitarian. As a boy John Muir could not bear to see birds suffer. The distress of parent birds whose nest had been robbed was too much for him. Not even his mother could comfort him. A naturalist was in the making.

Lincoln, early protesting cruelty to animals, indicated his later reaction against slavery.

The thoughtless cruelty to animals so common among children revolted the boy [Lincoln]. He wrote essays on "Cruelty to Animals," and harangued his playmates, protested whenever he saw any wanton abuse of a dumb creature. This gentleness made a lasting impression on his mates, coupled as it was with the physical strength and courage to enforce his doctrines.²⁰

A future opponent of injustice is found in young Thomas Masaryk. He who fought the Hapsburgs and the Germans, the Roman Church and official Protestantism, capitalism and Marxianism because at times they exhibited injustice or a ma-

¹⁹ Hamilton Vreeland, *Hugo Grotius* (Oxford University Press, London, 1917), pp 28, 29, and 39.

²⁰ Ida M. Tarbell, *Life of Abraham Lincoln* (Doubleday, Page & Co., New York, 1900), I:44

chine tyranny,²¹ early displayed a rebel spirit. When neighbors gathered to behold the elegant coats of the aristocracy left at his home while the owners were on a hunting expedition, he declined to look at the display.

He said, "I did not like to see those things. I felt there was something radically wrong. Just what, was not clear to me. But such a hate as I had! That hatred lasted till today."²²

DAY-DREAM INDICATORS

Day-dreaming results in a small percentage of realization. Not only youth but early maturity engages in what may turn out to be significant day-dreaming. As a young man, Disraeli is reported to have attended Parliament and at once to have begun to dream of becoming a statesman. He imagined himself speaking to Parliament with "irresistible arguments," with "luminous expression of detail," with "flashes of wit," "floods of humor," and finally with a compelling peroration. Persistence and ability enabled him to reach the goal of his day-dream.

When does day-dreaming represent a true forecast? When do early expressions of interest and special ability mean future success? It is clear that most day-dreaming and a great deal of superior behavior in childhood or youth never "arrives" at leadership. What conditions or circumstances favor the crystallization of day-dreams into leadership? A few may be postulated as follows:

1. When childhood activities are expressions of real aptitudes, not of superficial tendencies.
2. When childhood tendencies are in line with social needs.
3. When social circumstances are favorable to the stimulation of these childhood urges.
4. When no fortuitous factors arise to check the development of these urges.

²¹ E. S. Bagger, *Eminent Europeans* (G. P. Putnam's Sons, New York, 1922), p. 133.

²² *Ibid.*, p. 132.

5. When childhood proclivities are accompanied by certain personality traits, such as perseverance.

PROBLEMS

1. Does heredity explain all forecasts of leadership?
2. Do social stimuli account for all forecasts of leadership?
3. What factors account for the many non-fulfillments of early promise?
4. Explain how some children who give no sign of brilliance later achieve greatness.
5. Should precociousness be encouraged in every possible way?
6. What may be done to safeguard precociousness and enable it to reach the high level which it promises?
7. Why is it difficult to predict the future possibilities of normal children?
8. Do the favorite games of children ever signify future possibilities of leadership?
9. When are the day-dreams of children indicative of future achievement?
10. Can you add a generalization to the list at the close of this chapter regarding forecasts?

READINGS

- Damrosch, Walter, *My Musical Life* (Charles Scribner's Sons, New York, 1926), Chs. I, II.
- Kellock, Harold, *Houdini* (Harcourt, Brace and Company, New York, 1928), pp. 1-39.
- Webb, Beatrice, *My Apprenticeship* (Longmans, Green & Co., New York, 1926), Ch. I.
- Wiggin, Kate Douglas, *My Garden of Memory* (Houghton Mifflin Company, Boston, 1923), Ch. IV.

CHAPTER IX

ENERGY

Leadership arises out of energy, intelligence, and character. Energy is sheer ability to act. Intelligence is energy engaged in solving problems. Character is energy and intelligence organized in relation to social situations.

Energy is the essence of matter and of life; its sources are found in the activity of electrons and protons. An interesting culmination of energy is found in living beings. People are fascinating exhibitions of energy. A human being without energy is unthinkable; and a leader without energy, physical and mental, does not exist. Energy is essential to leadership.

Energy means push, drive, activity. It utilizes opportunity that comes within reach and turns it into leadership. Action always attracts attention to itself. Whether that action be socially wise or otherwise, it receives attention. "A doer always comes to the front." Of Theodore Thomas as a boy in New York City it is said that he played everywhere in concerts and operas, "availing himself of every opportunity." Theodore Roosevelt was strikingly characterized by John Burroughs as being "doubtless the most vital man on the continent, if not on the planet to-day."¹

Energy may be expressed either extrovertively or introvertively. In the first case it is seen in physical activity, public appearance, direct supervising. In the second it is revealed in reflection and reasoning. The first translates an idea into action; the second generates ideas to be put into action.

¹ John Burroughs, *Camping and Tramping with Roosevelt* (Houghton Mifflin Company, Boston, 1907), p. 60.

The boy who supports a family—perhaps a mother and younger brothers and sisters—wins approval. The newsboy is especially praised because, at a tender age, he is supporting himself and perhaps others as well. Andrew Carnegie not only chose to earn his living at the age of thirteen, but he “fairly panted to work” so that he could help his family to make a start in the new world [United States]. Moreover he applied alone for his first job.² Most persons to-day try to get some one else to exercise a little “pull”; not so with thirteen-year-old Andrew. “Arriving at the door I asked father to wait outside. I insisted upon going alone upstairs to the second floor to see the great man and learn my fate.”³

APPLICATION

The most common expression of human energy is in *work*. Under certain circumstances sheer work is a stepping-stone to leadership. John Wanamaker shocked Washington, D.C., when as postmaster-general he came to work at 7:30 A. M., two and a half hours ahead of official Washington. In 1920, at the age of eighty-two, he was at his office in Philadelphia from 8 A. M. to 6 P. M.

Madame Curie has long been known for her record of conducting experiments “that were tedious, day after day” for forty years. Theodore Thomas was characterized by “untiring work.” One of Pasteur’s teachers described him “as a plodder, the like of which you don’t see every day. Nothing interests him but his work.”

It is not easy to develop habits of work that are essential for dependable leadership. Bluffers may “arrive,” but they rarely last long by bluffing. Habits of work require energy that has been harnessed. Because his play days were earned “by

² *The Autobiography of Andrew Carnegie* (Houghton Mifflin Company, Boston, 1920), p. 32.

³ *Ibid.*, p. 37.

extra exertion," Horace Mann developed "ingrained habits of work which became to him what water is to a fish."⁴ When asked over and over how he had succeeded "in this thing or that" he was accustomed to reply: "In almost every case . . . it has required constant, hard, conscientious work. I consider there is no permanent success possible without hard and severe work, coupled with the highest and most praiseworthy aims."⁵

A picture of almost perfect application is given by Beethoven's biographer:

Winter and summer Beethoven rose at daybreak, when he immediately seated himself at his writing table, and continued writing until his usual dinner time of two or three o'clock. His labors were unbroken except for excursions into the open air, but never without a notebook in which to jot down whatever fresh ideas might occur during his rambles.⁶

Skill which looks effortless is often the product of everlasting practice. Houdini who had special facility in performing physical stunts was able to achieve wonders only through arduous application.

His training for his various immersion stunts and for feats such as remaining encased in a sealed casket under water for an hour and a half was peculiarly arduous. For months on end, several times a day, he would practice going under water in his own bathtub, holding a stopwatch to test his own endurance, lengthening the period of immersion each day until he could stay under for more than four minutes without grave discomfort . . . accustoming himself to get along with a minimum of oxygen, so that he could feed his lungs sparingly with the few cubic feet of air in a little casket and endure for an almost unbelievable time.⁷

⁴ Mrs. Mary Mann, *The Life of Horace Mann* (Walker, Fuller and Company, Boston, n.d.), p. 10.

⁵ *Ibid.*

⁶ H. A. Rudall, *Beethoven* (Charles Scribner's Sons, New York, 1903), p. 112.

⁷ Harold Kellock, *Houdini* (Harcourt, Brace and Company, New York, 1928), p. 4.

THOROUGHNESS

Work is not enough—its superiority must stand out. Louis Pasteur qualified in the entrance examinations for normal school by being fourteenth on the list, but refused to enter, saying that his work was not good enough. He studied a year longer and took the examinations over again, moving up from the fourteenth to an enviable fourth place. He was not satisfied simply “to get by.”

The Mayo brothers, famous surgeons of Rochester, Minnesota, emphasize “perfect craftsmanship where you are.” No expenditure of energy or effort is begrudged until a perfect result comes. When asked why they have not moved their clinic and hospital to Chicago or New York where there are so many people they have replied in effect, “Do your present task well enough, and people will come from the ends of the earth to see how you do it.” Especially is this true in the matter of saving human life or in anything else that mankind values highly.

Edward Bok repeatedly pointed out the need for thoroughness. The cry everywhere, he asserted, is for quantity. Thorough work is at a discount; production at a premium.⁸ There are two infernal Americanisms: “That’s good enough,” and “That will do.” Nothing worth doing is done at all, if it isn’t done well. Why? Because it has to be done all over again. “He was always busy,” has been said of many a leader, and usually busy in perfecting his technique. It was Bok who once declared that the reason many persons are not succeeding is because “with them it is not a question of how much one can do, but of how little one can get away with. The thought of how well one may do a given thing does not occur to the average person.”⁹ A perfect picture of thoroughness is found in the life of Immanuel Kant:

⁸ *The Americanization of Edward Bok* (Charles Scribner's Sons, New York, 1924), p. 437.

⁹ *Ibid.*

He was accustomed to view an argument from all points and in every possible light, to see whether it could stand the severest tests. This requires time; and haste in the solution of problems such as he investigated, might have proved fatal to his whole philosophy. His dread of error, and the earnest desire to make his position impregnable, made him slow and cautious.¹⁰

Scholarship requires *painstaking care*, born of steady energy. Edward Westermarck, the scholar, tells how difficult it is to make an exhaustive index to a manuscript. He states that it can seldom be done by any other than the author himself and further reports: "The indexes to the majority of my books have cost me many weeks, two or three months, even, of continuous work."¹¹

Energy that finds expression in *regularity of work* may account for leadership. For many years Herbert Spencer's health was such that he was able to work scarcely more than an hour a day, and yet during those years he turned out a surprising amount of work. The old adage states the point, "constant dripping wears away the hardest stone."

Spasmodic effort in itself rarely guarantees a position of leadership. It is regularity that counts. Joseph Le Conte, distinguished geologist and astronomer, once said that although he had given his course in geology nearly fifty times and although the whole subject was perfectly familiar to him, he never entered his lecture room "without two hours of intense preparation." Such regularity of work in a familiar task was necessary in order to revive his interest and to "get up steam."¹²

¹⁰ J. H. W. Stuckenberg, *The Life of Immanuel Kant* (The Macmillan Company, New York, 1882), p. 112.

¹¹ Edward Westermarck, *Memories of My Life* (Macaulay, New York, 1927), p. 89

¹² *The Autobiography of Joseph Le Conte* (D. Appleton and Company, New York, 1903), p. 57.

ENDURANCE

Energy is sometimes synonymous with *endurance*, and endurance begins in superior health. Of Charles W. Eliot it was declared that "one of the most valuable assets to which the boy fell heir was a vigorous constitution." It was said of Napoleon that he owed his success to youth, health, and the ability to stand physical strain without limit. He was credited with a body that could "endure interminable riding without fatigue"; he had "the power to sleep at any moment," and a stomach which could "digest anything."¹³

Physical fitness is an item of more than passing moment to a leader. Many a person has laid the foundation for a long and strenuous life by getting and keeping fit. Contrast an ordinary youth in his berth on shipboard trying to keep warm under four folded blankets, while another man, the vigorous Dr. Wilfred Grenfell, is "treading the deck up above in perfect athletic form."

There is a sound of splashing on the deck. The doctor, stripped to the skin, has let a bucket down over the side with a rope into the Arctic water and pulling it up, has poured the glittering cascade over himself in the sparkling morning air. He is a great believer in the healing and strengthening of the whole man that comes through letting the water, the sun, and the air play on the naked body.¹⁴

A person who can travel around the world in all varieties of weather and seas, eating all kinds of food, experiencing many strenuous hours without becoming ill or acquiring even a cold has that endurance that enables him "to keep going" when others "weaken." Of Florence Nightingale it is said that "she stood twenty hours at a stretch, apportioning quarters, distributing stores, directing work or assisting at operations."¹⁵

¹³ Emil Ludwig, *Napoleon* (George Allen and Unwin, Ltd., London, 1930), p. 59.

¹⁴ Basil Mathews, *Wilfred Grenfell the Master Marine* (George H. Doran Company, New York, 1924), p. 159.

¹⁵ Edward T. Cook, *A Short Life of Florence Nightingale* (The Macmillan Company, New York, 1925), p. 138.

Admiral George Dewey once took pride in holding his head under water longer than other boys could do. "Perhaps some boy may have since excelled me in the length of time that he could hold his head under water, but my record was unbeaten in my day. It gave the authority of leadership in all water functions." ¹⁶

Mustapha Kemal's endurance partially explains his record of accomplishment. In writing a résumé of the development of the new Turkey he is reported to have worked on the document "forty-eight hours at a stretch, exhausting one secretary after another, while his own superb energy kept him alive with vital force as it had during the Battle of Sakharia and upon many another occasion." ¹⁷

John Wesley was a man who had traveled on horseback more than 250,000 miles or a distance equal to ten times around the world at the equator, who had preached as often as fifteen times a week throughout fifty years. He had waded across streams and swamps, and then had dried his clothes by mounting his horse and riding on. ¹⁸ He had read books while making his horseback journeys. And yet, when past eighty he complains that he cannot read and work more than fifteen hours a day! "It is doubtful whether the annals of the century can show another record of such tireless methodical activity." ¹⁹

Great strength and physique lead to undertaking and accomplishing great tasks. Frequently they burst out in the form of an upstanding individuality and originality. Of Victor Hugo it was averred that "he had a prodigious temperament" and a challenging physical energy.

¹⁶ *Autobiography of George Dewey* (Charles Scribner's Sons, New York, 1913), p. 6.

¹⁷ Josef W. Hall, *Eminent Asians* (D. Appleton and Company, New York, 1930), p. 335.

¹⁸ Thomas Coke and Henry Moore, *The Life of the Reverend John Wesley* (published by the booksellers, London, 1843), p. 83.

¹⁹ C. T. Winchester, *The Life of John Wesley* (The Macmillan Company, New York, 1906), p. 119.

His barber told us that the hair of his head was triple the texture of that of others, and that it "nicked his razors." He had the teeth of a deer-wolf, teeth that could crack peach nuts. Flaubert declared him a force of nature with the sap of trees in his blood. . . . Sanguine vigor was the dominant physical trait. Health overflowed in him, and even in his old age his skin had not lost the ruddy tints of youth.²⁰

Nature sometimes makes physical supermen, men who are giants of strength and endurance, men in whom the energy and power of twenty ordinary men have been concentrated. Charlemagne was one such:

He was so hardy, they tell us, that he would hunt the wild bull single-handed, so strong that he felled a horse and rider with one blow. . . . Add to these external traits a tireless energy, an iron will, a keen love of order and of justice, deep-seated religious instincts, and under all an exuberant animal nature: such was the man as he appeared to his contemporaries.²¹

Theodore Roosevelt is another example of endurance par excellence. Again the basic relation of endurance to leadership is clear. His sister cites an almost unbelievable picture of the pace which President Theodore Roosevelt maintained when she accompanied him to the St. Louis Fair in 1904:

I ran steadily for forty-eight hours without one moment's intermission. My brother never seemed to walk at all, and my whole memory of the St. Louis Fair is a perpetual jog-trot. . . . I literally remember no night at all. At the end of the time allotted to the Fair we returned to our private car, and I can still see the way in which my sister-in-law fell into her stateroom. I was about to follow her example [it was midnight] when my brother turned to me in the gayest possible manner and said, "Not going to bed, are you?" "Well," I replied, "I had thought of it." [He had told his stenographer to rest that day, so that she was ready to take dictation.

²⁰ Lorenzo O'Rourke, *Victor Hugo's Intellectual Autobiography* (Funk & Wagnalls Company, New York, 1907), p. xv.

²¹ W. L. Bevan, *The World's Leading Conquerors* (Henry Holt and Company, New York, 1913), pp. 57-58.

He began by reviewing the second and third volumes of Rhodes' *History of the United States*, which he had read on the trip from Washington to St. Louis.] He never once referred to the books themselves, but ran through the whole gamut of their story, suggesting here, interpreting there, courteously referring to some slight inaccuracy, taking up occasionally almost a page of the materials [referring to the individual page without even glancing at the book], and finally, at 5 A. M. with a satisfied aspect, he turned to me and said: "That is all about Rhodes' History." [Then, he prepared a paper on the Irish Question for Peter Dunne.] ²²

Roosevelt rode as much as twenty-four hours without changing horses, or forty hours, changing horses five times. In his case the remarkable endurance was built up through careful training from rather poor health in early manhood. It is endurance which supports a person through the long hours of strain and often maintains him in a leadership position.

PERSISTENCE

When Thomas A. Edison began working on the phonograph and was using cylinders for recording, the instrument refused to reproduce the letter *s*. Instead of "specie" it would reproduce "pecie." We are told that Edison worked from eighteen to twenty hours a day to find a substance that would reproduce the *s* sound. He needed a substance "delicate enough to receive impressions not more than one millionth of an inch in depth and yet rigid enough to carry the needle up and down." His expert advisers reported that there was no such substance in existence. Edison replied that he would make the needed material; he set about trying the possible combinations of elements one after another. The search was tedious but never given up. Success and recognition finally came.

Overcoming obstacles is one of the secrets of leadership. Such victories are often the result of a determination to succeed. "I have begun everything with the idea that I could

²² Corinne Roosevelt Robinson, *My Brother Theodore Roosevelt* (Charles Scribner's Sons, New York, 1921), pp. 220-221.

succeed," said Booker T. Washington. His measurement of achievement and of superiority is worth pondering, for he held that success is to be measured not by the position to which one has come, but by the obstacles one has overcome. Membership or birth in a so-called superior race does not necessarily give one claim to superiority.²³

Tenacity of purpose is a quality of achievement. It brooks no discouragement. The harder the game is made, the greater the heights to which the player rises. Supreme effort was revealed by Helen Keller when the entrance board at Radcliffe set her especially difficult examinations. She remarks in words full of grit and mastery: "The administrative board at Radcliffe did not realize how difficult they were making my examinations, nor did they understand the peculiar difficulties I had to surmount. But if they unintentionally placed obstacles in my way, I have the consolation of knowing that I overcame them all." ²⁴

Persistence sometimes reaches the level of sublime faith, and, as in the case of Woodrow Wilson, holds its policies "with constancy and perseverance, no matter what obstacles may be encountered." ²⁵ Florence Nightingale faced all the horrors of war unshaken, and ministered to the suffering and dying with a supernatural faith in a final triumph of good. "We have now hospitals four miles apart. Yet in the midst of this appalling Horror (we are steeped up to our necks in blood) there is good, and I can truly say, like St. Peter, 'It is good for us to be here,' though I doubt whether if St. Peter had been here he would have said so." ²⁶

²³ Booker T. Washington, *Up From Slavery* (A. L. Burt Company, New York, 1900), p. 39.

²⁴ Helen Keller, *The Story of My Life* (Doubleday, Page & Co., New York, 1925), p. 95.

²⁵ H. J. Ford, *Woodrow Wilson* (D. Appleton and Company, New York, 1916), p. 289.

²⁶ Edward T. Cook, *op. cit.*, p. 90.

COURAGE

Energy finds expression in an elemental courage that implies leadership. John Muir reports concerning his youth: "We tried to see who could climb highest on the crumbling peaks and crags, and took chances that no cautious mountaineer would try."²⁷ His courage placed him in the lead.

Girls likewise early do the daring thing but in a way different from boys. It is often the more quiet, less spectacular courage which they exhibit. When Kate Douglas Wiggin was a small child she happened to be riding in the same coach in Massachusetts with Charles Dickens, who was on a trip to the United States. The ordinary child would have been paralyzed when she realized that she was near so distinguished a visitor. Not so with Kate Douglas:

I never knew how it happened, I had no plan, no preparation, no intention, certainly no provocation but invisible ropes pulled me out of my seat, and, speeding up the aisle, I planted myself almost breathlessly and humorously down, an unbidden guest, in the seat of honor. I had a moment to recover my equanimity, for Dickens was looking out of the window.²⁸

William Wrigley's business career was built on boldness. In his youth he began as a soap salesman, seeking out the merchants who had the reputation of being "hard-boiled." On one occasion he entered a store where the clerks told him that he could not sell his soap to the proprietor. The latter was characterized as the crankiest man in town. "He will snap your head right off." But young Wrigley with characteristic vim replied: "That's the man I'm looking for—a man that the other salesmen pass up. What is he a crank on?" "He gets here at 6:30 on the coldest mornings," was the reply. The next morning the temperature was below zero, but Wrigley was on

²⁷ *The Story of My Boyhood and Youth* (Houghton Mifflin Company, Boston, 1917), p. 16.

²⁸ Kate Douglas Wiggin, *My Garden of Memory* (Houghton Mifflin Company, Boston, 1923), pp. 37, 38.

hand before 6:30. Seeing him waiting, the proprietor exclaimed: "Young man, I take my hat off to you. You can count on me as long as I am in business." Energy is "nerve," and "nerve achieves where faint heart never tries."²⁹

On another occasion, young Wrigley went into a store to make a sale of soap but, when he approached the merchant, the latter was saying to a customer, "Why didn't you tell me in the first place that you wanted a dozen eggs [instead of half a dozen]; now I have got to go clear around the counter again." If a merchant treats a customer that way what will he do to me, thought Wrigley, but nevertheless he stepped up to the merchant and started his sales talk. He was promptly interrupted: "Young man, you're as crude as mud, you don't know the first principles of salesmanship. Get out, you young whippersnapper." But Wrigley, unabashed, replied, "Well, how is a young fellow going to get a start? If I had somebody who knows how to tell me, somebody who is successful like you, to tell me?" "Well," replied the merchant, "if you put it that way, I don't mind giving you a few pointers," which he did. Wrigley thanked him, and left, but before the astonished merchant could move, Wrigley was back again, and repeated word for word the instructions the merchant had given him. When Wrigley left, he took with him a liberal order for a year's soap. Nerve won.³⁰

Edward Bok once said that in business he "never accepted the failure of others as a final decision for himself." He generalized in this way: "To go where others could not go—or are loath to go, where at least they were not, had a tang that savored of the freshest kind of adventure."³¹ Lester F. Ward asserted that "fortune favors the brave." Roosevelt acquired a "big stick" reputation chiefly because he had the courage to face either organized business or organized labor courageously

²⁹ Merle Crowell, "The Wonder Story of Wrigley," *American Magazine*, 89:16.

³⁰ *Ibid.*

³¹ *The Americanization of Edward Bok* (Charles Scribner's Sons, New York, 1924), p. 124.

when injustice was being done. He was willing to pay the price. "A man in public life cannot be either foolish or timid. He must walk warily, fearlessly, and be ready to hit hard if the need arises." ³²

The life of Father Junipero Serra well illustrates how the courageous use of energy leads to eminence. He planted the California missions and then despite his years he insisted on visiting these missions, traveling long distances on foot. When illness overtook him, he kept on. Representative of courage as a leadership trait is the incident that occurred when Serra, although very ill, insisted on continuing on his journey, although it meant death.

When the Governor saw what a plight he was in he said: "Your Reverence well knows that you cannot accompany the expedition. We are only six leagues from the place from which we set out. If your Reverence will permit, they can carry you back to the first Mission in order that you there become well again, and we will go on our journey." But our Venerable Father, who never gave up hope, replied in this manner: "Please do not speak to me further about the matter, because I trust in God who will give me strength to arrive at San Diego, as he has given me strength to come this far, and in case this is not His good pleasure for me, I shall resign myself to His holy will. Even if I die on the road I will not go back, but you can bury me here and I shall very gladly remain among these pagan people if such be the will of God for me." ³³

Religious motivation may transform energy into indomitable courage. Witness the list of martyrs and of persons who choose death rather than give up their faith. Moreover, absolute fearlessness has often reaped immediate reward and turned enemies back. Many a person has faced his opponents and disarmed them by his bravery. More than once a leader has defied the mob and come out victorious. More than once Henry Ward

³² *Theodore Roosevelt, An Autobiography* (Charles Scribner's Sons, New York, 1913).

³³ *Francisco Palou, Life of Junipero Serra* (George W. James, Pasadena, California, 1913), p. 71.

Beecher demonstrated the effectiveness of courage and thereby dominated his enemies.

In Elizabeth City, New Jersey, he was to address a crowd of ruffians who had declared that they would kill him if he attempted to speak there. Surrounded by a loyal band he was ushered into the hall, and to the platform. As he began to speak he said: "Gentlemen, I have been informed that if I attempt to speak here tonight, I am to be killed. Well, I am going to speak, and therefore I must die. But before you kill me, there is one request that I am going to make. All you who are to stain your hands with my blood, just come up here and shake hands with me before you commit the crime, for when I die I shall go to heaven, and therefore I shall not see any of you again."³⁴

At its best perhaps energy gives an integration of youthfulness and courage. Marie Dressler personified these traits in a fetching way. Note the catching exuberance of youth in these words of one many years past chronological youth.

One may be old or young at eighty. As for me, I have the blood of explorers in me and am out to conquer new worlds. I have no sense of having ended my career, but rather of having begun it. I am starting out with a smile just as in the days when I left home with that cross between a dog house and a tool chest. I do not like a fight, but if one comes, I shall give it a hug and a kiss. I am not afraid, for fear means death, and I know that the reaching out, giving out part of me, the part that likes to make people laugh and cry and be happy, can never die.³⁵

A clean record and a clear conscience are invincible. "The strength of ten" possessed by Sir Galahad in his knightly undertakings is not to be despised; but most important is the way it is expressed. In speaking of a certain leader, a college student throws additional light on the relation of bravery to leadership.

³⁴ Lyman Abbott, *Henry Ward Beecher* (Houghton Mifflin Company, Boston, 1903), p. 316.

³⁵ Marie Dressler, *The Life Story of an Ugly Duckling* (Robert M. McBride and Company, New York, 1924), pp. 233, 234.

Then, he is our leader in a still greater particular. He walks unarmored into any social evil that shows its head. He is monetarily free, conventionally free, and faddishly free. He has many friends everywhere but they are first of the kind that like himself are free of both convention and fashion slavery. All others of his friends have secret skeletons in their closets and keep at safe distance for fear he will bowl their weak-kneed idols over backwards; at the same time they pity themselves while secretly they admire him. Part of the time I am in the first class of his friends and part of the time in the second, but his influence over me all the time is in the direction of straightforward, straight-backed, head-up, conscience-clear thinking.³⁶

What is more compelling than sheer physical bravery? The ability to look a bully or daredevil in the face and by force of personality cow him into submission brings the admiration of multitudes. When Samuel Gompers was presiding over a heated meeting of the American Federation of Labor held in Albany, New York, he was rushed upon and attacked by a man with a pointed revolver:

John Brophy rushed from the rear of the room, scaled the bar, and jumped upon the platform where I was standing. He pointed a revolver at my breast. It was certainly a startling scene. I did not touch the revolver, or make any attempt to touch his hand, but with my left hand I caught the lapel of his coat and extended my right palm forward, and in as emphatic a tone as I could command, said: "Give me that pistol!" He did not give it to me, and still louder and with all the emphasis I could command, I repeated my demand. At the third repetition, he dropped the pistol into my hand, and then bedlam broke loose. . . . I then protected him from them. . . .³⁷

It was the audacious courage of Charles A. Lindbergh that brought the world to his feet when he stepped out of his plane at Le Bourget field, Paris, at 10 o'clock, on the evening of May 21, 1927, after flying alone across the Atlantic. People

³⁶ From personal interview data.

³⁷ Samuel Gompers, *Seventy Years of Life and Labor* (E. P. Dutton and Company, Inc., New York, 1925), I:277.

everywhere had waited almost breathlessly, thinking of this youth traveling in the air through fog, rain, storm, darkness, over the gaping Atlantic—alone. It was the thought of him braving two thousand and more miles of dangers *alone*, that thrilled the waiting multitudes. Had some one gone with him the world would not have cheered him half as much.

ASSUMING PERSONAL RESPONSIBILITY

If Booker T. Washington was a taskmaster and a driver, "he taxed himself more heavily and drove himself harder than he did any one else." If there is one thing that inspires followership more than another it is to have some one step out ahead, shoulder a double load, and set the pace. No one has any excuse to lag or to shirk. Every one is also stimulated to assume responsibility.

The person who is afraid to assume responsibility for himself and others is not on the leadership road. It is necessary to take risks in order to lead, but it is wise to take risks only when one knows the dangers with which he is playing. A classic illustration is Andrew Carnegie's youthful assumption of responsibility. He arrived at the telegraph office where he was employed to find that an accident had occurred with the result that one passenger train was standing still, another was proceeding with a flagman ahead, and a freight crew was unable to move. The superintendent of the telegraph office, a Mr. Scott, had not arrived and could not be found.

Finally I could not resist the temptation to plunge in, take the responsibility, give "train orders," and set matters going. "Death or Westminster Abbey" flashed across my mind. I knew it was dismissal, disgrace, perhaps criminal punishment for me if I erred. . . . I knew just what to do, so I began. I gave the orders in Mr. Scott's name, started every train, sat at the instrument watching every tick, took extra precautions, and had everything running smoothly, when Mr. Scott came to the office.²⁸

²⁸ *Autobiography of Andrew Carnegie* (Houghton Mifflin Company, Boston, 1920), pp. 70, 71.

Assuming personal responsibility even to the point of risking one's life is almost a sure road to recognition and leadership. When people spoke to Pasteur of the danger of infection as he was working with deadly bacteria, he replied: "What does it matter? Life in the midst of danger is *the* life, the real life, the life of sacrifice, of example, of fruitfulness."³⁰

VERSATILITY

A person's energy may be expressed equally well in several different directions. Some persons can do several things better than their fellows can. *Versatility* is a mark of distinction.

Versatility may be *tandem*, that is, a person may direct his energy successfully along one line for a term of years, and then along another route. The late Dwight Morrow was first a successful financier, then a successful diplomat, and at the time of his death (1931) was beginning a new rôle in the United States Senate. This is a not uncommon form of versatility; it is the easiest, because it involves only one main set of problems at a time; the experience gained in one direction is later applied in another.

Then there is energy expended in *simultaneous* versatility. At a given time a person may function successfully in widely different connections. Rousseau achieved renown because of his comprehension of both art and of social problems. Michelangelo excelled in painting, music, sculpture, engineering, and so on. David Starr Jordan was recognized as an authority in several fields: ichthyology, geology, biology, religion, government, university administration, and international affairs. Theodore Roosevelt was outstanding as a naturalist, public executive, writer, and lecturer. Of J. C. Bose, renowned scientist of India, it is said: "Along with a mastery of exact science

³⁰ R. Vallery-Radot, *The Life of Louis Pasteur* (Doubleday, Page and Co., New York, 1923), p. 338.

he is something of an architect, engineer, electrician, sculptor, art connoisseur.”⁴⁰

It will be noted that versatility ranges from *correlate* to *uncorrelate*. Correlate versatility is illustrated by leadership in closely related fields such as law and public lecturing, or as the ministry and the lecture platform. Uncorrelate versatility is shown in Roosevelt’s reputation as a boxer and a public servant. Of Hugo Grotius it was said: “Throughout his life, one of his most astonishing characteristics was his ability to project his intellect, with equal success, simultaneously along the lines of poetry, religion, history, and law.”⁴¹

Versatility counts in grand opera. Florence Easton was once called “the pride and refuge of the Metropolitan Opera Company of New York.” Why? Because she knew so many more rôles than the average opera singer and could sing them on short notice, thus saving many a program. The pinch-hitter who can deliver is at a premium. The person who can make good when regulars fall down occupies a place all his own.

Where could greater versatility be found than in the activities of Leonardo da Vinci? These included world-famous paintings and drawings, superb works of sculpture, and many inventions and designs for inventions. He designed a wheelbarrow, flexible roller chains used in the modern bicycle, paddle wheels for boats, a huge armored car, an automobile to be run by a spring motor, a camera obscura mechanism, a telescope, a machine for cutting marble, a machine for grinding plain and concave mirrors, a life-belt, a diving suit, and a flying machine. This list might be trebled in length, but it shows not only the versatility of da Vinci and how he labored in advance of his time before other necessary inventions had been made, but also

⁴⁰ Arthur J. Todd, *Three Wise Men of the East* (University of Minnesota Press, Minneapolis, 1927), p. 38.

⁴¹ Hamilton Vreeland, *Hugo Grotius* (Oxford University Press, London, 1917), p. 39.

how the versatile person is tempted to start many things without finishing them.⁴²

Many positions in themselves require marked versatility. There were the earlier Jacks-of-all-trades and there are the leaders to-day who must do many things in superior ways. A university president, for example, is looked up to as a leader from many angles by many different types of people.

A university president must be able to work sixteen hours a day. He must meet all sorts and classes of people. He must be able to inspire others and secure their confidence. Business ability is a very necessary characteristic, particularly in securing the confidence of his board of regents. His scholarship achievements should be such that his faculty will respect him. He must be sympathetic with the young. Finally, he must be persevering.⁴³

A minister in a large parish must be versatile, for he is preacher, pastor, business man, and executive combined. Occasionally the versatility of a minister is such that he develops widespread fame. Henry Ward Beecher's versatility amazed his most intimate friends; his many-sidedness was his "most distinguishing characteristic." Of him Lyman Abbott said:

He is a good authority on roses, trees—both for shade and fruit—precious stones, soaps, coffee, wall papers, engravings, various schools of music, of which he is passionately fond, the best class of English authors, the applications of constitutional law to moral reform questions, physiology and hygiene, and I know not what else.⁴⁴

Versatility keeps a person from getting in a rut. There is a natural versatility whereby a person mixes work and play in the proper proportions. "With all the arduous burdens of

⁴² See Eugène Müntz, *Leonardo da Vinci, Artist, Thinker, and Man of Science* (William Heinemann, London, 1898); and other biographies of Leonardo da Vinci.

⁴³ Statement from interview secured by H. Wilbur Ross, Los Angeles.

⁴⁴ Lyman Abbott, *Henry Ward Beecher* (American Publishing Company, Hartford, Connecticut, 1887), pp. 189, 190.

a college president resting upon him, G. Stanley Hall diligently refused to let work dominate him," but kept his interests diversified.⁴⁵ Versatility may keep work and recreation in balanced proportion. How many leaders shorten their lives by failing to increase their regular hours of recreation as the years advance.

Another form of natural versatility is that of being at home in all sorts of company. "Easy and affable in his demeanor he accommodated himself to every sort of company," was said of John Wesley.⁴⁶ This at-oneness is felt whenever a person senses the deeply human and sincere that is found among all classes of people. Of Theodore Roosevelt it was said: "He is many-sided, and every side throbs with his tremendous life and energy; the pressure is equal all around."⁴⁷ Samuel Gompers reports:

I feel equally at ease with the ditch-digger, the silk-artisan, the business man, the employer, the professional man, men of science, men in public life from aldermen up to Cabinet members and even the President of the United States, provided they are genuinely human in their attitude toward life.⁴⁸

The many-sidedness of energy is a testimony to its significance as a leadership trait. Energy is the dynamo, the power plant in personality, the driving force upon which all other human traits depend. It is the Alpha but not the Omega of leadership.

PROBLEMS

1. What is energy?
2. How is energy related to leadership?

⁴⁵ Lorine Pruette, *G. Stanley Hall, A Biography of the Mind* (D. Appleton and Company, New York, 1926), p. 241.

⁴⁶ Thomas Coke and Henry Moore, *op. cit.*, p. 397.

⁴⁷ John Burroughs, *Camping and Tramping with Roosevelt* (Houghton Mifflin Company, Boston, 1907), p. 60.

⁴⁸ Samuel Gompers, *Seventy Years of Life and Labor* (E. P. Dutton and Company, Inc., New York, 1925), I, 301.

3. Cite instances in which too much energy is a hindrance to leadership.
4. Give illustrations of work as a leadership factor.
5. When does superior work fail to result in leadership?
6. When does endurance spell leadership?
7. In what way is courage a leadership asset?
8. When does courage hinder leadership?
9. Under what conditions is independence both an advantage and a disadvantage to a leader?
10. Cite an instance of versatility and explain its leadership significance.
11. When does versatility defeat a person's leadership?

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CHAPTER X

INTELLIGENCE

Energy is not enough to guarantee leadership. Energy might go around in circles. It might fatally blunder. Energy, however, that is used to solve problems is intelligence, and intelligence used in the solving of group problems is leadership.

Among the basic elements comprising intelligence and explaining its relation to leadership are observation, foresight, evaluation, reflection, and reasoning. Without extending the list further it will be clear how varied is the function of intelligence in leadership.

Intelligence is energy at work—either constructively or destructively. Although a great deal of intelligence is energy used in sinister ways, fortunately a tremendous amount of commonplace intelligence and a considerable proportion of superior intelligence is energy at work helpfully. Potential leadership appears in the following statement: "Whatever he was doing or wherever he was, his mind seemed constantly at work along constructive lines."¹

OBSERVATION AND INTERROGATION

Even a modest person like Charles Darwin admits that he is "superior to the common run of men in noticing things which easily escape attention, and in observing them carefully." He says that "it is well to remember that naturalists value observations far more than reasoning."² Not only that but "a natu-

¹ Emmet J. Scott and Lyman B. Stowe, *Booker T. Washington, Builder of a Civilization* (Doubleday, Page & Co., New York, 1916), p. 320.

² Gamaliel Bradford, *Darwin* (Houghton Mifflin Company, Boston, 1926), p. 15.

ralist's life would be a happy one if he had only to observe, and never to write."³

Observation means noticing both general tendencies and details. It sees the big issues and the essential items of the moment. It begins with the use of the senses and extends to the perception of relationships. It is the main basis for asking questions and for formulating far-reaching policies.

Observing furnishes the ground for wise action. It contributes the elements of what a person needs to know in order to meet emergencies. The extrovertive person is often a better observer than the introvertive, for the attention of the latter is not centered on objects as such. Observation that counts most for leadership penetrates back of objects to their meanings and relationships. Observation that is both introvertive and extrovertive, therefore, is the most significant.

Questioning enlarges one's store of information, supplements observation, and gives that knowledge which is necessary to sustained leadership. Lincoln had the gift not only of asking questions, but of wisely cross-examining any one with information. In other ways Lincoln illustrated the far-reaching import of asking questions:

Words like "independent" bothered the boy. He was hungry to understand the meaning of words. He would ask what "independent" meant and when he was told the meaning, he lay awake nights thinking about the meaning of "independent."⁴

Lincoln read and explained and questioned—and then the process was repeated. He aimed at exactness, and questioning furthered that aim.

The boy who had lain awake nights and wrestled to unravel the big words "independence" and "predestination" had become a grown man who wrestled to unravel the ways of putting simple words

³ *Ibid.*, p. 14.

⁴ Carl Sandburg, *Abraham Lincoln: The Prairie Years* (Harcourt, Brace and Company, New York, 1926), 1:72.

together so that many could understand the ideas and feeling he wanted them to understand. He said, "I am never at ease when I am handling a thought, till I have bounded it north, bounded it south, bounded it east, and bounded it west." . . . He heard the word "demonstrate" and said to himself: "What do I do when I demonstrate, more than when I reason or prove?"⁵

Lincoln arrived at exact knowledge and to a superior usage of words by examining and cross-examining words. He thus learned to think more clearly and to express himself in better style than could most of his fellows. "He had cross-examined himself in a stern philosophic way as to honesty, for instance, to be honest was a negative virtue, was merely non-stealing; whereas justice was something positive, a power generator."⁶

Questioning plus the mental attitude of the learner affords foundations for democratic leadership. Again the life of Lincoln may be drawn upon for it is full of illustrative materials. He was like Emerson who once said that he could learn something from everybody whom he met. To develop such an attitude of viewing other persons is to put one's self into a position to serve—and to lead democratically.

On a ridge . . . stood a log schoolhouse where Lincoln occasionally dropped in to sit on a bench and listen to the children reciting their lessons to Mentor Graham. . . . He wanted to find out how much he already knew of what they were teaching in the schools. . . . He called himself "a learner." The gift of asking questions intelligently, listening to the answers, and then pushing quietly on with more questions, until he knew all that could be told to him—this gift was his.⁷

Helen Keller laid a basis for leadership by the way in which her questioning added to her storehouse of information. As her understanding of life developed and she "learned more and more words," her questions increased and she came back "again

⁵ Carl Sandburg, *Abraham Lincoln: The Prairie Years* (Harcourt, Brace and Company, New York, 1926), I:472.

⁶ *Ibid.*, II:252.

⁷ *Ibid.*, I:149.

and again to the same subject, eager for further information."

Questioning is an outstanding trait of leaders in all fields. It stimulates that mental growth which puts a person out in front of his associates. In his twelfth year, Jesus first came to public attention, for it was at this age that he was found questioning the wise men of his time and being questioned by them in turn.⁸ Later in his life he makes the significant admission that he knows the answers to the perplexing questions that are bothering the multitude but that he must withhold these answers because the people were not yet ready to hear and to understand.⁹ Socrates made himself immortal by his questioning technique. He stimulated mental growth in his followers by his challenging questions.

It is wise to distinguish between the questions that a child asks, for some are paving the road to leadership. Questioning is a youthful trait, deserving to be encouraged. It is not surprising to find Thomas A. Edison as a boy getting in the way of his elders with his questions:

Just as soon as he was able to talk, he plunged into a steady stream of "Why," to everything. Some of these queries his father would answer, a still larger proportion of them could be solved by his mother, but the youngster's mind was too fertile and his curiosity too overwhelming for anyone to keep up with it in the end. Sooner or later the grown-up who was the victim of this remorseless questioning would have to fall back on the stock answer, "I don't know." "Well," the determined child would reply, ruffling up his hair in the way that has been a characteristic ever since he could reach up to his hair to ruffle it, "why don't you know?" . . .

Just as soon as he was able to toddle the young lad found his way down to the ship-building yards. He got terribly in the way of the workmen and it used to be said laughingly that whenever the boy came down it saved time to have one of the men detailed to answer his questions.¹⁰

⁸ *Luke*, II:42-52.

⁹ Questioning ability may run ahead of personality growth, but it nevertheless is a precious trait, indicative of real or potential ability.

¹⁰ Francis Rolt-Wheeler, *Thomas Alva Edison* (The Macmillan Company, New York, 1924), pp. 10, 11.

It is observation and interrogation that helps a person, in the words of G. Stanley Hall, "to get the feel of everything the universe offered."¹¹ In lengthening a person's mental range, they give him a broad background for leadership. Of Hall his biographer states that "he was always gloriously and youthfully curious. He wanted to see everything. . . . But more than this, he wanted to understand. . . . Everything interested him."¹² Who could have been more intellectually inquisitive? What greater proof could be asked for regarding the driving energy of inquisitiveness than G. Stanley Hall's "love for observing human life in the raw." In this way a leader is able to keep in touch with the times.

He attended prize fights, visited the underworld, stayed two weeks in an asylum for the blind and learned the deaf mute language to get closer to those unfortunates. He witnessed three executions; attended police courts; visited reform schools and houses of correction; collected photographs of circus freaks; visited morgues; examined remains of charred bodies, the result of the fire on the New York excursion boat; visited religious revivals, was admitted to the secret meetings of radicals, viewed many social evils of the big cities.¹³

Intellectual inquisitiveness lies behind renown in literature as well as in the scientific laboratory. Rousseau furnishes a classic illustration. Notice the intellectual urge in these words: "I read at my meals, I read while running errands, and was lost there for whole hours at a time. . . . My head was turned with reading."¹⁴

Observation and interrogation lie behind scientific endeavor, give experimentation its life and color, promote exploration, stimulate criticism. Louis Agassiz was characterized through-

¹¹ Lorine Pruette, *G. Stanley Hall, A Biography of the Mind* (D. Appleton and Company, New York, 1926), p. 63.

¹² *Ibid.*

¹³ *Life and Confessions of a Psychologist* (D. Appleton and Company, New York, 1923), p. 579.

¹⁴ *The Confessions of Rousseau* (Giffings and Company, London, 1907), I:38.

out his life by "an insatiable curiosity." We are told that his house, his garden, and even his pockets were filled with "materials for investigation," and that once being asked by a lady sitting beside him at a dinner party to explain the difference between a toad and a frog, he produced to the amazement of the dinner guests a live toad from his pockets. Of Anatole France when he was six years old it is said that his greatest crime was curiosity. He reports that at six: "I was already tormented by that vast curiosity that was to become the trouble and joy of my life, and which was to devote me to the quest of that which one never finds."¹⁵

Luther Burbank once said that he could not see a garden or a plant without thinking of the "whys" and "wherefores." Perhaps the most challenging remark of all is made by Louis Pasteur when referring to experimental science, he wrote, "It is always a mistake not to doubt when facts do not compel you to affirm."¹⁶ Observation and inquiry, thus, give a person a solid grounding in fundamentals, which in itself is often enough to guarantee leadership, especially in a day of so much superficiality.

VISION AND PREVISION

Vision is *breadth of knowledge*. He who has greater breadth of intellectual view than others do is in a strategic position. Vision is ability to see all sides of a question, and to eliminate biases. It puts one at a distinct advantage, preventing him from falling into the traps that short-sightedness and narrow-mindedness often set for people. It leads to tolerance and to compromise when issues are evenly divided and resulting inaction threatens destruction. It gives that breadth of mind which appeals by its sweep.

¹⁵ Quoted from G. Michaut by Will Durant, *Adventures in Genius* (Simon and Schuster, New York, 1931), p. 256.

¹⁶ R. Vallery-Radot, *The Life of Louis Pasteur* (Doubleday, Page & Co., New York, 1923), p. 86.

Vision includes *mental range*. The vision of a small child is limited to himself and immediate family. Later his playmates are taken in, and the neighborhood becomes real. Then community or city is added. After these come the nation, and finally the world. No one, however, is able to envisage all that goes on even in the minds of those nearest to him. Few are able to penetrate deeply into the past centuries and eons of history and pre-history.

Here and there a person reaches beyond the ordinary boundaries of eyesight and mind-sight. He leaps the restrictions of nation-boundaries and claims relationship to the world. He is in a position of mental leadership. Ibsen once declared that "a man of reasonably well-developed intellect is no longer satisfied with the old conception of nationality."

Oswald Spengler is a contemporary example of breadth of cultural knowledge. He not only spans the nations but the centuries. He is conversant in detail with science, philosophy, mathematics, art. Such a sweep gives a wide-expanded mind and provides for an intellectual leadership that awes if it does not always convince.

Spengler's learning extends from the Sumerians to the Americans; from obscure Arabic psychologists of what he refuses to call the Middle Ages, to the atomic theories of Planck and Bohr; from the technique of architecture to the theories of Karl Marx; from Chinese philosophers a thousand years older than Confucius, to Woodrow Wilson and Tammany Hall. He has absorbed poetry, drama (from Æschylus to Shaw), religion (from Osiris to Mrs. Besant), music, sculpture, painting, mathematics, physics, chemistry, astronomy, geology, biology, psychology, economics, politics, military tactics, above all, history, in a million minutiae. When he talks about geometry we cannot imagine him sensitive to art, when he speaks of Impression we would never suspect that he is at home with Infinitesimal Calculus.¹⁷

Vision may relate to subject-matter, or to time, or to both. A person's vision may encompass a given problem, or it may

¹⁷ Will Durant, *op. cit.*, p. 80.

take in a world, or it may traverse all time. Vision that peers ahead is *prevision*, and prevision is followed by *anticipation*.

Prevision which takes advantage of others less able to look ahead may pass for leadership for a time but is sooner or later labeled shrewdness and rated undesirable. Its exponent loses the confidence of all who know his "racket."

Prevision that foresees the consequences of present behavior is *prophecy*. The prophet secures recognition by his ability to warn against dire consequences. The prophet challenges the present and hence his prevision breathes courage or else it fails.

Prevision means seeing things that need to be done—before other persons do. Prevision is grasping a problem and its possible solution while others are still groping. It enables a person to take the lead.

As I said before, I was thrown into the field of leadership at an early age. I began to teach Sunday school when I was twelve, gave music lessons when I was thirteen, generally took the lead in my high school plays, and began teaching school at sixteen. I was always a leader of the group I was in because I *could see the things that could be done while the others were yet groping about*, and I took the lead as a matter of course.¹⁸

Prevision implies preparedness. Prevision without preparedness of some sort is not leadership but foolhardiness. In a college debate, the concluding speaker on the affirmative was allowed nine minutes for final rebuttal. He prepared fifty-five rebuttal speeches of three minutes each in length, one for each of the main points that the negative might possibly present. In concluding the debate he selected the three of these that were most effective and won a decision that up to the last speech was in doubt.

Occasionally prevision means making every provision for every possible emergency. When Amundsen made the trip that resulted in the discovery of the South Pole he took along ninety-seven selected Eskimo dogs. As he proceeded south-

¹⁸ From personal interview data.

ward over ice barriers he planted supply stations and marked them so well by signs and flags that on his return trip, by the use of instruments carefully and continually used, he found them even though they were hidden in dense fogs or covered by fresh snow. So well prepared was he that the expedition moved with scarcely a hitch across the 350 miles of an ice-covered plateau 11,000 feet high—and back again.¹⁹

Prevision employs imagination plus judgment. In business, for instance, it anticipates population increases and human wants. If it plans ahead against "hard times" and deflation periods, it achieves outstanding leadership. In professions it anticipates future developments by the study of natural processes. In football or war it imagines the moves that the opponent may make and prepares for each.

Prevision involves *preparation for life* and hence for leadership. At the age of fourteen, Louis Agassiz wrote to his father, "I resolve to become a man of letters, to study for several years, and then at the age of twenty-five, I can begin to write." A few years later at the age of twenty-two, Agassiz had pierced and planned for the future still further. He wrote to his father: "I wish it may be said of Louis Agassiz that he was the first naturalist of his time, a good citizen, and a good son, beloved by all who knew him." How many young people to-day have determined what they would like to be first in, or in what field they would like to be a leader?

Prevision means keeping *a step ahead* of one's associates. "Keep a huckleberry or two ahead" is an Edward Bok injunction. In other words anticipate a coming event and "go it one better." It was Bok's rule to give the readers their own suggestions back to them, but invariably on a slightly higher plane. Come down to the level of your associates in all matters and they will desert your leadership. People expect their leaders

¹⁹ Bellamy Partridge, *Amundsen the Splendid Explorer* (Frederick A. Stokes Company, New York, 1929), Chs. VII-IX.

to be a notch above or a step ahead in one or more important particulars.²⁰

Intelligence includes evaluation both with reference to fundamental values and to trifles. Michael Pupin chose big things to devote his life to rather than small ones. Each person has only a limited time in which to live, and hence it is important that he choose the most important things to which to devote his fleeting hours. When herding oxen as a small boy, young Pupin and the other boys tapped on the long wooden handles of knives which they had stuck in the ground, and so sent messages to other herders regarding the approach of cattle thieves. Michael asked himself and the wise men of Idvor, "What is sound?" but they could not tell him. In answering this question Pupin later became eminent.

When guarding cattle at night he lay on his back and watched the countless burning stars, and asked, "What is light?" Then as toward dawn, he gazed at the long white streamers climbing the eastern sky, and as morning after morning the world seemed to be created anew, he asked again, "What is light?"²¹ No one could tell him, but his illiterate mother gave a remarkable answer saying that light is "that which awakens the meadows, draws flowers out of the ground, and paints the human cheeks with color. It is the daily touch of the hand of God." Pupin chose to devote his life to answering the questions: "What is sound?" and "What is light?" for as he explained: "My mother taught me to think not on passing pleasures—but on Eternal Truth."

Many years later, after Pupin had achieved international fame at Columbia University, there came word to him that his aged mother in Idvor was no more in the land of the living.

²⁰ *The Americanization of Edward Bok* (Charles Scribner's Sons, New York, 1924), p. 165.

²¹ Michael Pupin, *From Immigrant to Inventor* (Charles Scribner's Sons, New York, 1923), p. 17.

Pupin expressed the shift in the great questions that occurred in his life-work as follows:

The vanishing of a life which is an essential part of one's own life produces a mysterious shift of the direction of one's mental and physical vision. Instead of searching for light to illumine the meaning of things in the external, physical world, one begins to search for light to illumine the meaning of what is going on in the internal world, the spiritual world of the human soul. The question: "What is Light?" was no longer the most important question after my mother's death. The question "What is Life?" dominated for a long time my thoughts and feelings.²²

The significance of *trifles* in influencing future achievement was strongly felt by Andrew Carnegie. "Beware of trifles," was one of his slogans. Why? Because a careless attitude regarding a small matter is dangerous. A word, a look, an accent, may affect the destiny not only of a person, but of a nation.²³ It is the little things that make or break you, that is, the trifles that figure in determining your career. By a person's attitudes toward trifles, his future is being cast.

REFLECTION AND REASONING

Reflecting and reasoning exemplify intelligence on its highest levels. By these techniques, a person is enabled to take account of factors present in neither time nor space. By syllogistic reasoning he can penetrate to the heart of life's profoundest problems, providing his premises are correct. By inductive reasoning, he can proceed from the concrete and specific to the abstract and general, and if his sampling is representative he can achieve intellectual leadership.

Facts are the all-precious materials with which intelligence solves problems remote and unseen. Meanings are the elusive keys to an understanding of everything. That mind which can

²² Michael Pupin, *From Immigrant to Inventor* (Charles Scribner's Sons, New York, 1923), p. 255.

²³ *The Autobiography of Andrew Carnegie* (Houghton Mifflin Company, Boston, 1920), p. 36.

rise above the superficial and the fleeting and by the processes of abstract reasoning extract the hidden meanings of life, explaining them so that all may understand, captures the respect and admiration of the many.

Reflection and reasoning tend toward introvertive leadership. They describe sequences and seek out causes. They attempt to understand the reason why. They create the theory on which all sound practice is built. Without correct theory no bridge, no tunnel, no library, no ship could be constructed; no statesmanship, no philosophy, no religious system can be soundly developed. It is reflection and reasoning which give the world its giants in science, philosophy and education, religion, government, and law.

In the laboratory and lecture hall of college and university intelligence may be found at work under its best conditions. Leadership among university professors is closely connected with superior research achievements. The function of a university professor has been uniquely pictured by G. Stanley Hall:

We realized that the professor in a university is a very different man from one in a college; that he must specialize more and keep in vital rapport with everything that every creative mind in his field is doing the world over; that he must hear every syllable that the muse of his department utters to everybody everywhere and invite it to speak new words through him; that there is a vital sense in which he stands in closer relation to his co-workers in other lands than to his colleagues in the same building; that the momentum of the "elan vital," which has animated the whole evolutionary process and made every advance, has its highest expression in him and impels him to penetrate a little farther into the unknown. . . .²⁴

The penetrating nature of intelligence is its supreme claim to being a leadership trait. It pierces shams and uncovers the hidden secrets of man and nature. It commands respect and

²⁴ G. Stanley Hall, *Life and Confessions of a Psychologist* (D. Appleton and Company, 1923), pp. 338, 339.

creates leaders by its incisive drive. It rises to the heights in its analytical precision.

A is my leader through his penetrating insight regarding shams. You can hardly express a thought to him or a plan but that quick as an explosion he chagins you by his prompt laying bare the weakness of your proposal. You feel embarrassed that the fallacy you didn't see at all was transparent as air to him. You close up like a clam, for fear your first word will reveal your shallowness of thought. You get mad at him, for being so penetrating. You feel as though you have lost all standing and that he sees you as a mere mental sapling.

On a later occasion, however, when you are wrestling with a life-making or -breaking plan you wish you could mask yourself and present it anonymously to A. You feel that he sees further into life than anyone else whom you know. While you feel uncomfortable in his presence, you are glad to be there. You are delighted if you can be on hand and listen to A and someone else in conversation. You secretly enjoy having this other party torn to mental threads by A, but all the while maintain a discreet silence. You sparkle your eyes but say nothing—having but one fear that A will turn his pointed countenance upon you and ask you what you think.²⁸

Intelligence tears aside the veil of life; it climbs to the peaks of understanding; it opens the gate to personal advancement; it challenges darkness and storm; it leads the way over the rocks of ignorance and prejudice. Superior intellectual achievements give a person a prominence which sooner or later amounts to mental leadership.

PROBLEMS

1. Why are some persons more observing than others?
2. In what concrete particulars is observation basic to leadership?
3. When does inquiry defeat leadership?
4. When does it build leadership?
5. How may intelligence hamper one's leadership?
6. Is it sometimes wise to "hold back" on one's intelligence?
7. What conditions are most conducive to reflection?

²⁸ From personal interview data.

8. By what methods may vision be cultivated?
9. Upon what does prevision mostly depend?
10. What is the relation of vision to prevision?
11. How far can group wants or needs be anticipated?
12. When is idealism a help and when a hindrance to a leader?

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CHAPTER XI

CHARACTER

Character is an integration and organization of personality traits. In the *psychical* sense a person may have either a strong or weak character. A person with a weak character is said not to know his own mind, which means that his personality traits are loose-jointed, that they are not knit together, that they are unorganized. He has no leadership chances. On the other hand the stereotype of a strong character is that of a person who has great drive, who seems to know what he wants and how to get it, who is clear-cut and prompt in making decisions. All of his personality traits "click together." Character is an organization of personality traits with reference to social environment. It lays the foundation stones for permanent social leadership.

In the *psychical* sense a criminal may have a strong character and because of it become a gang leader. His tremendous drive gathers followers in his train, but he may lead them all into anti-social behavior. By force he compels respect even though he is wrong and possibly evil-minded. A gang leader may be admired, even worshiped, by his followers because of his strength of character.¹

In a *social* sense character is the integration of personality traits with reference to social values. A person may have a good or bad character. He who has a bad character attacks social values; and he who has a good character builds social values. Good character makes social leadership possible; it lays the foundation stones for constructive social leadership.

¹ See E. S. Bogardus, "Leadership and the Boy," *Journal of Applied Sociology*, X:577-586.

A combination of strong and good character is ideal for leadership.

Energy and intelligence may be organized to either good or bad social ends and thereby tend toward either good or bad leadership.² Energy is an essential element in a strong character. There must be drive or push; courage too, is required, if leadership is to be maintained. A person without energy verges on the namby-pamby; he neither drives nor draws; arouses neither fear nor love; he rarely leads.

Intelligence is essential to character or else a "goody-goody" is the result. Without energy or intelligence a person may be good, but good for nothing. Energy plus intelligence plus a constructive social character gives a high type of leadership.

Character discussion fell into disrepute years ago because it became a series of preachments, of homilies on conduct, of *oughts*, *shoulds*, and *musts*. Character study itself never really got under way. It was nursed to death by ethical dogmas. Even conversation about developing character became *passé* when the opposite extreme of "swankiness" became popular. It is interesting, therefore, to consider the three volumes that recently appeared, entitled, *Studies in the Nature of Character*.³ These books bear the earmarks of scientific methods carried out to amazing details. The authors conclude that "prevailing ways of teaching ideals and standards probably do little good." Contradictory demands made upon the child by the varied

² Authority which denotes leadership involves (1) more knowledge than one's associates possess plus (2) an active factor, or energy, which exerts influence. See G. Jampoler, "O autorycie nauczyciela," *Ruch Pedagogiczny*, 18:289-293, 321-330 (*Social Science Abstracts*, 4:8571).

³ *Studies in the Nature of Character*, by The Character Education Inquiry, Teachers College, Columbia University, in coöperation with the Institute of Social and Religious Research. By Hugh Hartshorne, Mark A. May, and others (The Macmillan Company, New York, 1929), Vol. I, *Studies in Deceit*, pp. xx-306; Vol. II, *Studies in Service and Self Control*, pp. xxiii-559; Vol. III, *Studies in the Organization of Character*, pp. xvi-503. For a review of these character studies see the writer's article on "Personality and Character," *Sociology and Social Research*, XV:175-179.

situations in which he is responsible not only "prevent him from developing a consistent character," but actually "compel inconsistency at the price of peace and self-respect." Integration of character may be achieved "if unified demands are made by the child's environment." Graduated opportunity and graduated temptation are recommended, whereby constantly heavier demands are made upon the power of adjustment. Children can hardly be taught to be responsive to social ideals—unless these ideals are supported by group code and morale.⁴ To the extent that a strong character can be developed by training, to that degree can leadership be trained.

SINCERITY AND DEPENDABILITY

The essence of character as a leadership factor is sincerity and dependability. If a person acquires a reputation of not meaning what he says, his leadership chances are gone. Two-facedness and hypocrisy annul leadership. Without sincerity anywhere, the very foundations of social life are gone.

To say that a person is as good as his word credits him with a hundred per cent reliability. "He is as honest as the day is long" is a top-notch compliment. No one can aspire to leadership without first establishing a reputation for dependability and consistency among some persons somewhere.⁵ Sad to say, a person can develop a reputation for sincerity and consistency among friends and followers and then turn around and treat opponents and others dishonestly. Sadder yet his followers will excuse him when his dishonesty is used to their gain.

Sincerity means that a person never seems to be that which

⁴ The character research studies which have been conducted at the University of Iowa and at the University of Southern California under the direction of Professor Edwin D. Starbuck are full of possibilities for the study of personality traits in relation to leadership.

⁵ See a study of consistency and inconsistency by T. M. Newcomb, "The Consistency of Certain Extrovert-Introvert Behavior Patterns in Fifty-One Problem Boys," *Teachers College Contributions to Education* (No. 382, New York, 1929).

he is not, or to know more than he actually does. It signifies that a person throws himself whole-heartedly into his work.

Be what you are with all your heart,
And not by pieces and in part.⁶

Honesty, like dishonesty, is acquired. It has been well said that no one is born honest or dishonest but develops in one or both directions under the force of social stimuli. If honesty is acquired, it rests on habit. No one "is honest until he becomes honest by habit." Hence it behooves a would-be leader to develop dependability habits first of all.

A person who becomes a social leader faces the question of how much dependability he will express. Shall he tell his followers about their unlovely traits and offend them? Shall he tell a follower all the truth all the time and arouse antagonism? Or shall he be diplomatic knowing that to be diplomatic is often to be evasive and that evasiveness defeats leadership?

Dependability involves frankness and the danger of offending. Frankness is rated high and yet most persons catch themselves saying to a friend, "To be entirely frank," which implies that they are habitually not entirely frank. Politeness and consideration for the feelings of others, particularly of friends and of those who are able to be of great assistance to one, is commonly praised yet it continually verges on unreliability. Leadership involves delicate choices between complete frankness and diplomacy.

Integrity is vital to a leader. As a food administrator for the Allies during the World War Herbert Hoover handled gigantic sums of money without the slightest question of his integrity. A biographer, Franklin K. Lane, testifies as follows:

The business had grown to a total of twelve millions a month. . . . The money was sent simply to him, Herbert C. Hoover. Those

⁶ From Henrik Ibsen's *Brand* (Archer's translation, Charles Scribner's Sons, New York, 1906).

hundreds of millions passing constantly through his personal bank account were guarded by nothing but his own integrity, which to all the governments of Europe was a security as sound as a government bond.⁷

It was Lincoln's sincerity that appealed to millions. There was nothing "put on." When he spoke, his manner conveyed honesty and conviction, hence his early sobriquet of "honest Abe." A listener to one of his speeches gives the picture:

As his body loosened and swayed to the cadence of his address, and as the thoughts unfolded, drops of sweat stood out on his forehead; he was speaking not only with his tongue but with every blood drop of his body. A scholarly man said, "His manner was impassioned and he seemed transfigured; his listeners felt that he believed every word he said, and that like Martin Luther, he would go to the stake rather than abate one jot or tittle of it."⁸

Conscientiousness arouses respect and followership. It was Lincoln who walked six miles after the day's work to return six and a quarter cents which he had overcharged a woman customer.⁹ As a lawyer Lincoln acquired the reputation of defending only worthy cases. "With a good case, Lincoln is the best lawyer in the State, but in a bad case, Douglas is the best lawyer the State ever produced."¹⁰ A thoroughly sincere person like Lincoln cannot throw his whole heart into defending evil. He betrays his own case by his own lack of conviction. As Lincoln once said when asked to defend a guilty man: "The man is guilty. You defend him; I can't. If I try to speak, the jury will see that I think he is guilty and convict him."¹¹ Genuine sincerity cannot bluff and "get away with it." Leadership that lasts and spreads cannot be built on camouflage.

⁷ Franklin K. Lane, *The Making of Herbert Hoover* (The Century Co., New York, 1920), p. 329.

⁸ Carl Sandburg, *Abraham Lincoln: The Prairie Years* (Harcourt, Brace and Company, New York, 1926), II.17.

⁹ *Ibid.*, I:38.

¹⁰ *Ibid.*, II:12.

¹¹ *Ibid.*, II:60.

The highest level of sincerity commands respect because it brooks no compromise when a principle is at stake. It will not sell its soul. It will not temporize, that is, sacrifice present loss for future gain. During the Republican Convention in 1860, a friend wired to Lincoln that the votes of a certain group of delegates could be secured if their leader would be promised the Treasury Department, but Lincoln wired back: "I authorize no bargains and will be bound by none. . . . Make no contracts that will bind me."¹² There is nothing unequivocal here. A crystal clear, uncompromising stand gathers followers automatically.

SYMPATHY AND IDENTIFICATION

Character that wins followers is not "hard-boiled." It expresses human yearnings. It has lived in gardens of Gethsemane. It knows people's troubles, their defeats, their crosses, and rises above these to point out ways of adjustment and control. By "sympathetic induction" a person can put himself into the situations of other persons; by suggesting effective methods of control, that same person may achieve leadership.

Identification is more than sympathy; it is disciplined sympathy. Sympathy must be kept controlled or its effectiveness is lost in sentimentalism. Sympathy which is organized in terms of the welfare of those in need figures in leadership. Identification which improves the conditions of others receives recognition.

Sympathy feigned is pseudo-leadership, not real leadership. A man who becomes a "jiner" or "clubman" to help his business or his professional or his political "pull" reverses the normal function of sympathy and defeats his opportunities for genuine leadership.

The origins of a leadership-creating sympathy are found not only in heredity but in special experiences. A narrow escape

¹² *Ibid.*, II:341.

which Andrew Carnegie had as a boy when a valuable package was entrusted to his care focalized for life the youth's sympathetic nature. Unknown to himself the package had fallen out of his pocket, but fortunately it fell where it could be found.

Suppose the package had fallen just a few feet farther away and been swept down by the stream, how many years of faithful service would it take on my part to wipe out one piece of carelessness! I could no longer have enjoyed the confidence of those whose confidence was essential to success had fortune not favored me. I have never since believed in being too hard on a young man, even if he does commit a dreadful mistake or two.¹³

Sympathy led Elizabeth Barrett Browning to write one of the great social poems of history, "The Cry of the Children"; Thomas Hood, another, "The Song of the Shirt"; and Edwin Markham, "The Man with the Hoe." Sympathy helped to make a great social physician on the bleak shores of Labrador out of Dr. Wilfred Grenfell.

He found in every settlement and on every schooner folk who wanted his help. He sent on patients to the hospital and quickly it was crowded. You could go today into every harbour and find people whose lives have been saved and others whose lives have been altered from misery to happiness by Dr. Grenfell and his hospitals.¹⁴

Sympathy was the leading trait that conferred social immortality on Florence Nightingale. Through the eyes of sympathy she saw the whole world as kin, although as Lytton Strachey has pointed out she had other traits that sometimes checked the operation of sympathy.¹⁵

In London . . . if you open your eyes, you cannot help seeing in the next street that life is not as it has been made to you. You

¹³ *Autobiography of Andrew Carnegie* (Houghton Mifflin Company, Boston, 1920), p. 68.

¹⁴ Basil Mathews, *Wilfred Grenfell the Master Marine* (George H. Doran Company, New York, 1924), p. 80.

¹⁵ *Eminent Victorians* (G. P. Putnam's Sons, New York, 1918), pp. 157 ff.

cannot get out of a carriage at a party without seeing what is in the faces making a lane on either side, and without feeling tempted to rush back and say, "There are my brothers and sisters." ¹⁶

It was sympathy that kept Miss Nightingale at her work comforting the sick and rendering little acts of kindness along the long rows of soldiers. Others grew weary and retired, but she kept vigil night after night. "When all the medical officers have retired for the night and silence and darkness have settled down upon those miles of prostrate sick, she may be observed alone, with a little lamp in her hand, making her solitary round." ¹⁷ Gratitude personified her and she was proclaimed an angel of mercy; it was a comfort even "to see her pass," or perchance to "kiss her shadow as it fell."

It is possible to identify one's self with people on a lower social level without doing much about it; this is pity. To do something about it is leadership. To identify one's self with those on a higher social level is admiration, followership, and occasionally pseudo-worship. To lift people on a lower social level to one's own or to a higher level is leadership.

A prominent shoe manufacturer displays traits of true leadership when he lives up to the assertion that the main business of a manufacturer is not to make better shoes than he did five years ago but to help his employees to be better men and women than they were five years ago. Andrew Carnegie pointed the way to employer-leadership of employees when he said that the best preventive of labor troubles is a sincere interest in laboring men, "satisfying them that you really care for them . . . the better I knew the men the better I liked them. They usually have two virtues to the employers' one, and they are certainly more generous to each other." ¹⁸

¹⁶ E. T. Cook, *A Short Life of Florence Nightingale* (The Macmillan Company, New York, 1925), p. 33.

¹⁷ *Ibid.*, p. 140.

¹⁸ *The Autobiography of Andrew Carnegie* (Houghton Mifflin & Company, Boston, 1920), p. 240.

The identification of the employer with his men is illustrated in the following paragraph:

Labor is usually helpless against capital. Shops close down—the capitalist ceases to get profits for awhile, but lives the same—no change in his habits, food, clothing, pleasures, no agonizing fear of want. Contrast with the workingman whose lessening means of subsistence torment him. He has scarcely the necessities for his wife and children in health and for sick children no proper nourishment.¹⁹

Identification of one's self with a human cause is sometimes the essence of leadership. It is stated of Louis Pasteur that at the thought of epidemics and the heavy toll that they exact from the whole world "his compassion extended to all human suffering."²⁰ Booker T. Washington put the idea this way: "Lose yourself in a great cause. Completely forget yourself and what you are going to get out of it. The thing that makes life worth living, most worthwhile, is the opportunity of making some one else happy and more useful."²¹

From those boyhood days when Samuel Gompers first felt the pull of sympathy for the working classes to the end of his long career of a third of a century as president of the American Federation of Labor, he identified his life with the underdog. He summarizes that life as "an endless pilgrimage" in behalf of human need. "Wherever there was trouble in men's work-a-day lives, thither my mission called me." Is it any wonder that a man who spent a third of a century traveling from "Coast to Coast" attempting to alleviate trouble, standing shoulder to shoulder with those in difficulty, and suffering along with those who suffer should become a renowned labor leader.

If a man will go to prison or will give his life in behalf of others that is a test of his sincerity and also of the loyalty of

¹⁹ *The Autobiography of Andrew Carnegie* (Houghton Mifflin & Company, Boston, 1920), p. 252.

²⁰ R. Vallery-Radot, *The Life of Louis Pasteur* (Doubleday, Page & Co., New York, 1923), p. 234.

²¹ *Up from Slavery* (A. L. Burt Company, New York, 1900), p. 229.

his followers. Eugene V. Debs abhorred war; his sympathy was with "the plain people who suffer from it most."²² His own statement before being sentenced for being a pacifist explains why "at the time of his death . . . he was perhaps looked upon as friend by more men and women than any other man of his time."²³ The remarkable plea supported by his willingness to go to prison is:

Your Honor, years ago I recognized my kinship with all living beings and I made up my mind that I was not one bit better than the meanest of the earth, I said then and I say now, that while there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a soul in prison, I am not free.²⁴

LOYALTY TO PRINCIPLE

The person who stands by generally valued principles, no matter what the cost, is universally admired and recognized. Lincoln as a lawyer challenged his colleagues and associates by reminding them that "some things legally right are not morally right."²⁵ Loyalty that brooks no compromise challenges by its very daring. The late Senator Robert LaFollette held up the banner of "No Compromise," and fought bravely to defend it, endeavoring to see that every platform pledge was written into the organic law of the State.²⁶ He could have made terms with the state bosses of Wisconsin at any time during his years of struggle with them and secured personal advancement with ease and profit to himself, but he says, "I would have had to surrender the principles and abandon the issues for which I was contending, and this I would not do."²⁷

Loyalty to principle even though it seems to defy the Presi-

²² *New Republic*, 48:283.

²³ *Survey*, LVII:208.

²⁴ *Loc. cit.*

²⁵ Ida M. Tarbell, *Life of Abraham Lincoln* (Doubleday and McClure Company, New York, 1900), I:248.

²⁶ Mary G. and Edna L. Webb, editors, *Famous Living Americans* (Webb and Company, Greencastle, Indiana, 1915), p. 293.

²⁷ *Ibid.*, p. 25.

dent of the United States was illustrated more than once by Samuel Gompers. Perhaps no man ever stood out for principle as he saw it against more presidents of the United States than he, and thereby maintained the admiring support of thousands of followers.

President Taft then said, "If you will take that labor proviso out of the Sundry Civil Bill I will sign the Department of Labor Bill." I replied: "I can't do that, Mr. President. I can't do it and I won't do it. Besides, I think it is essential for that proviso to be where it is, particularly in view of the fact that your Department of Justice has just begun suit in Chicago against two unions. The proviso to which you refer is intended to prevent such things in the future." Taft replied, "Well, I suppose the situation is such that I shall have to sign the Department of Labor Bill anyway"—which he did.²⁸

Loftiness of attitude, taking a position above the petty phases of a problem, freedom from cunning advances—these are high marks of character that spell leadership. President Charles W. Eliot was a leader by virtue of these qualities as much as by any others.

Another quality which enabled him to survive was his loftiness. He did not become embroiled in little affairs. He insisted that every struggle in which he participated should be conducted on a high level. There was nothing insinuating in his method; he was not afraid to carry a position by frontal assault. He abhorred cunning and he did not need it; for he was strong.²⁹

STANDING BY ONE'S CONVICTIONS

Of the late Senator Robert LaFollette it is said that "he insisted on debating forbidden issues and asked embarrassing questions whenever the bosses sought to thwart the will of

²⁸ Samuel Gompers, *Seventy Years of Life and Labor* (E. P. Dutton and Company, Inc., New York, 1925), II:292-293.

²⁹ Rollo W. Brown, *Lonely Americans* (Coward-McCann, Inc., New York, 1929), p. 24.

the people or endeavored to rush through legislation of doubtful character."³⁰ He would not follow his political party "if such allegiance meant the betrayal of principle" even though failure to follow aroused the hostility of those whose orders he refused to obey.³¹

It was this loyalty to conviction that gave Ibsen a position of independence. "I never belonged and probably never shall belong to a party."³² He reached world recognition because of a loyalty to his own convictions that was illustrated in his assertion: "You may rest assured I do not feel my honor affected in the least. It is not in the power of the Norwegian Ecclesiastical Department to dishonor me."³³

What I chiefly desire for you is a genuine, full-blooded egoism, which shall force you for a time to consider the thing that concerns you as the only thing of any consequence and everything else as non-existent. Now don't take this wish as something brutal in my nature! There is no way in which you can benefit society more than by coining the metal that you know is yourself.³⁴

It is not strange to find Ibsen declaring "that the greatest of men is he who stands alone." Henry Ford discloses a similar spirit when he asserts, "I refuse to recognize any impossibilities."³⁵ It is nothing less than Ibsen's formula that Woodrow Wilson more than once accepted:

You can turn aside from the measure if you like; you can decline to follow me; you can deprive me of office and turn away from me but you cannot deprive me of power so long as I steadfastly stand

³⁰ Mary G. and Edna L. Webb, *Famous Living Americans* (Webb and Company, Greencastle, Indiana, 1915).

³¹ *Ibid.*, p. 292.

³² *Letters by Henrik Ibsen*, translated by Laurvik and Morison (Duffield and Company, New York, 1905), p. 430.

³³ *Ibid.*, p. 240.

³⁴ *Ibid.*, p. 218.

³⁵ Henry Ford, *My Life and Work* (Doubleday, Page & Co., New York, 1923), p. 86.

for what I believe to be the interests and legitimate demands of the people themselves.³⁶

To stand by one's convictions is to say aloud what others are afraid to whisper, to do when one's social group is against one, and to center attention on a course of action come what may. Ibsen and Wilson were antedated by John Wesley:

He turned not aside to the right hand or to the left. He slackened not his pace. Whatsoever he was called to do, he did it with his might, and was never hindered either by "honor or dishonor, by good report or evil report."³⁷

Standing by one's convictions arouses admiration and establishes habits that support noble leadership. Abraham Lincoln spoke for principles, even though it cost him an immediate victory. When he was still in the state legislature of Illinois, "certain members promised votes to Lincoln to move the capitol to Springfield in return for his vote for a measure that he considered against his principles." The debate continued for two days. Finally Lincoln spoke and his words as reported by one who heard them are classic:

You may burn my body to ashes, and scatter them to the winds of heaven; you may drag my soul down to the regions of darkness and despair to be tormented forever; but you will never get me to support a measure which I believe to be wrong, although by so doing I may accomplish that which I believe to be right.³⁸

Standing up for one's convictions captures the imagination of the multitude. It involves the belief that one is right and that right ought not to bow to authority that is simply authority. "I never yielded to anyone—on account of his position," says Samuel Gompers. And again he declares: "It has always been impossible for me to subordinate my manhood to any other

³⁶ H. J. Ford, *Woodrow Wilson* (D. Appleton and Company, 1916), p. 145.

³⁷ Thomas Coke and Henry Moore, *op. cit.*, p. 383.

³⁸ Carl Sandburg, *Abraham Lincoln: The Prairie Years* (Harcourt, Brace and Company, New York, 1929), pp. 194, 195.

person, not even to the President of the United States.”³⁹ As an illustration of this last-mentioned point attention may be called to Mr. Gompers’ demonstration of courage at a presidential dinner.

At the 100th anniversary of the founding of Pittsburg, President Hayes was present. All were capitalistically inclined. All fell to denouncing labor. I finally rose and said: “If you knew who I am either you would not welcome me or not indulge in your present type of conversation. My name is Gompers and I am the President of the American Federation of Labor.” The denunciation of labor ceased.⁴⁰

This experience occurred when Gompers was youthful. But he never wavered. Near the close of his career when President-elect Calles of Mexico was to be received at the Union Station, Washington, D. C., Gompers was sent by organized labor as its representative. The State Department objected, saying it would share its prerogative with no private group of citizens. Gompers stood his ground and the labor group joined at the Union Station with the State Department in welcoming the first constitutionally elected President of Mexico—elected by the votes of Mexican labor.⁴¹ Still another illustration of courage is Gompers’ injunction: “Never support the principles of law and order, except when they provide for justice—to the weakest person concerned.” Although this statement may be good or poor patriotism according to the reader’s convictions, it breathes that spirit of standing by one’s convictions which numbers its followers by the millions.

Perhaps the most classic statement of loyalty and conviction is found in the words of the abolitionist, William Garrison: “I am in earnest, I will not equivocate, I will not excuse. I will not retreat a single inch,—and I will be heard.”⁴²

³⁹ Samuel Gompers, *Seventy Years of Life and Work* (E. P. Dutton and Company, Inc., New York, 1925), I:162.

⁴⁰ *Ibid.*, I:519.

⁴¹ *Ibid.*, II:540-543.

⁴² Goldwin Smith, *The Moral Crusader, William Lloyd Garrison* (Funk & Wagnalls Company, New York, 1892), p. 60.

FAITH

Faith is an element of character that lifts people to greater and nobler deeds than other persons achieve. Faith that contributes to leadership includes confidence in one's own powers, confidence in human nature, and confidence in the capacity of human nature to respond favorably to the best in art and in truth. Faith in life, in ability to achieve, faith that skill will win and that not all the "breaks" are against one—this is that faith which is "a natural trait of youth," and which wins high recognition. Of faith, Florence Nightingale said: "I am sure that this is the only thing worth living for, and I do believe that every tear one sheds waters some good thing in life."⁴³ Faith in religious forces, faith that "all things work together for good to those who love the Lord," faith that can remove mountains—this is the faith that has transformed ordinary persons into martyrs and saints and leaders.

Faith gives courage to stand by one's principles instead of catering to current whims and demands. After Lincoln made his famous house-divided-against-itself speech at Cooper Union he was chided by his political friends for having been radical, but he boldly replied:

If I had to draw a pen across my record and erase my whole life from sight, and I had one poor gift or choice left as to what I would save from the wreck, I should chose that speech and leave it to the world unerased. . . .⁴⁴

Our principles, however baffled or betrayed, will finally triumph, I do not permit myself to doubt. Men will pass away—die, die politically and naturally; but the principle will live and live forever.⁴⁵

Faith gives a superhuman look to the eye and an other-worldly glint to the soul. It pierces the pleasures of the hour and

⁴³ E. T. Cook, *op. cit.*, p. 12.

⁴⁴ Carl Sandburg, *Abraham Lincoln: The Prairie Years*, II:106.

⁴⁵ *Ibid.*, II:199.

leaps over self-centered gluttony and overstuffed luxury. It arouses awe and lays a foundation for leadership.

There at the wheel, as his friend Fullerton Waldo says, "As he looks out over the sea and guides the prow, as if it were a sculptor's chisel, through calm or storm, there comes into his eyes a look as of communing with a far country; his soul has gone to a secret, distant coast where no man and but one woman can follow."⁴⁶

So far from having one's vision blurred, or one's judgment biased, or one's heart hardened, or one's courage daunted by such stern facts and lonesome experiences, they only emphasize more imperatively one's public duty, and more persuasively one's social opportunity to understand actual situations, to interpret the personal interests and class attitudes of each side to the other, and, where opportunity was offered by both sides, to endeavor to mediate honest differences. . . .⁴⁷

Backed by this attestation of age-long experience, the retrospect of my own nearly fourscore years gives no occasion for my trust to falter in the forecast of the future. No class consciousness of either class in conflict, no aristocracy of any claimants, caused me to waver from my trust in the triumph of the democratic order of government and social justice. My faith stands undaunted and undimmed by present reversions to dictatorships. Now as in the past, a dictatorship is little more than a pausing-point at which the democratic movement catches fresh breath, and poises to gain a new sense of direction for fresh advances.⁴⁸

Character is thus the Rock of Gibraltar on which all enduring leadership is founded. It steadies in time of strain. It lifts its stately head above the clouds of doubt. It possesses that strength which defies time. It represents that power which prevails against despair and destruction. It is the groundwork of all socially valuable achievement.

⁴⁶ Basil Mather, *Wilfred Grenfell, the Master Marine* (George H. Doran Company, New York, 1924), p. 163.

⁴⁷ Graham Taylor, *Pioneering on Social Frontiers* (The University of Chicago Press, Chicago, 1930), p. 120.

⁴⁸ *Ibid.*, p. 441.

PROBLEMS

1. What is the most important human value? Why?
2. What is the difference between the psychological and the ethical view of character?
3. Why does sympathy sometimes fail to attain a leadership level?
4. When does sympathy further leadership?
5. Cite an example of a leader in whom sympathy has been an outstanding element.
6. How does a prophet illustrate the principle of identification?
7. When is faith a leadership trait?
8. Are sympathy and fighting ability contradictory leadership traits?

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CHAPTER XII

INHIBITION

In order to lead it is necessary *to hold back*. This principle of leadership, which sounds like a contradiction, refers to holding the feelings and emotions under control and to the conserving of energy. In order to develop margins of uniqueness, one must hold back in many directions; in order to stimulate flashes of insight in himself, a person does not need to become a scatter-brain; and in order to concentrate, to focalize one's psychic energy, one must inhibit many impulses.

Uncontrolled impulses, feelings, and emotions produce excesses, blinded judgment, and lowered status. To hold emotions in check not only gives great reserve power but also creates inscrutability. Not to disclose one's feelings is often disarming and gives personality a quality which can neither be plumbed nor fathomed.¹

Inhibition is a holding back of energy. It keeps a person from becoming over-aggressive. It prevents obtrusiveness. It regulates the expression of human energy and maintains a balance of personality. It makes self-control possible and gives thereby an intriguing inscrutability.

Inhibition contributes to leadership by holding the egoistic tendencies in check. It controls self-destructive tendencies. It conserves personal energies so that they may be used effectively in crises. It helps a person to master himself and thus to exercise control over others. It generates self-respect. It detests a pig-trough philosophy.

¹ It may be contended that vast emotional power is also a baffling source of creativeness. See Carlos Sfondrini, "Características del hombre de genio," *Nosotros*, 23:215-221.

The significance of inscrutability is well put by Benjamin Franklin. In his common-sense way he once said: "Let no men know thee thoroughly; men freely ford that see the shallows."²

POISE AND CONTROL

Character, or personal control, under conditions of social confusion, is likely to result in leadership. Not to lose one's head when others are running around wildly puts one in a position to act to group advantage. Self-control enables a smaller personality to tower above a larger one who lacks it.

Poise and self-control come through suffering. Although Florence Easton suffered a lingering illness as a young girl, lost first her father and then her mother, married and went to Germany where calamity came during the World War, and then after coming to the United States, lost her beloved daughter, she maintained self-control and says: "I can always smile no matter how things are—I can always smile." The fact that control is manifest in her voice arouses admiration and wins followers for her.

To resist the lure of gold is perhaps the height of inhibition, especially if society puts a premium on it. It was Agassiz who when offered a lucrative position replied that he did not have time to make money. Life was too valuable to spend it in that way. "He made it the rule of his life to abandon any intellectual pursuit the moment it became commercially valuable."³

To resist the lure of praise and honors calls for inhibition. Edison declined to receive honorary degrees when he was busily engaged in experimentation. Einstein is another person who has not allowed his work to suffer because of public acclaim. It is said that he does not know "the number of universities which have given him the honorary doctor's degree." He re-

² *Poor Richard's Almanac* (The Century Co., New York, 1926), p. 115.

³ Theodore Lyman, "Recollections of Agassiz," *Atlantic Monthly*, 1874, p. 225.

fers to "the official documents, which heap honors and dignities in such great measure upon him, as rolls of ostentation, and hides them from his visitors." ⁴

Inhibition led Franklin to his rigid rules of abstemiousness. Henry Ford is credited with a restraining temperament "that prevents him from wearing himself out." ⁵ He rarely storms. "If in the course of his business, he has to overturn a situation, he overturns it without increasing blood pressure." ⁶ Colonel House, friend of Woodrow Wilson, personified poise. "He prefers to work quietly toward his determined goal. He is open and above board, but he has a theory that you do not need to call in the brass band, enlist the spell binders, and hire a press agent to accomplish any worthwhile purpose." ⁷

The classic picture of grace, artistry, poise, and self-control on the part of a woman that was afforded by Queen Victoria when she ascended the throne of Great Britain explained the admiration of her millions of subjects. Rarely does a young woman, a mere girl, measure up to an occasion with calm, undisturbed self-possession, a trait which in her case was not entirely acquired but partly due to a balance of inherited tendencies.

The great assembly of lords and notables, bishops, generals, and Ministers of State, saw the doors thrown open and a very short, very slim girl in deep mourning come into the room alone and move forward to her seat with extraordinary dignity and grace; they saw a countenance not beautiful, but prepossessing—fair hair, blue prominent eyes, a small curved nose, an open mouth revealing the upper teeth, a tiny chin, a clear complexion, and, over all, the strangely mixed signs of innocence, of gravity, of youth, and of composure, they heard a high unwavering voice reading aloud with

⁴ Otto Reiser, *The Life of Albert Einstein* (Boni & Liveright, New York, 1931), p. 187.

⁵ Allan L. Benson, *The New Henry Ford* (Funk & Wagnalls Company, New York, 1923), p. 274.

⁶ *Ibid.*, p. 269.

⁷ A. D. H. Smith, *The Real Colonel House* (George H. Doran Company, New York, 1918), p. 17.

perfect clarity; and then, the ceremony was over, they saw the small figure rise and with the same consummate grace, the same amazing dignity, pass out from among them, as she had come in alone.⁸

A self-control that makes leadership natural is found in the two following excerpts. Totally unlike the poise of Queen Victoria and yet entirely akin is the self-control found in the lives of the two opposing military commanders, Robert E. Lee and Ulysses S. Grant. Lee and Grant, far apart in certain personality traits, were yet similar in self-control. Of Lee it was said that no "word of complaint, no exclamation of impatience or disappointment, escaped him when he set out for his new scene of operations; indeed, but one ambition moved him, namely, to perform the work before him thoroughly and permanently."⁹

Of Grant it was said: "He betrayed no trust, falsified no word, violated no rights, manifested no tyranny, sought no personal aggrandizement, complained of no hardships, displayed no jealousy, oppressed no subordinate, and was ever known for his humanity, sagacity, courage, and honor."¹⁰

No one can even read about the bearing of President Eliot of Harvard without straightening up. Through years of hard-fought battles had come control of the highest degree. A large understanding and mental dignity provides for judicial leadership.

His full height, his magnificent gray head, his deep, sensitively modulated voice, his firm but easy bearing, commanded profound respect. He had fought through many years, and had developed a circumspect manner of looking at things. . . . He participated as

⁸ Lytton Strachey, *Queen Victoria* (Harcourt, Brace and Company, New York, 1921), p. 70

⁹ Philip A. Bruce, *Robert E. Lee* (G. W. Jacobs and Company, Philadelphia, 1907), p. 125.

¹⁰ Hamlin Garland, *Ulysses S. Grant, His Life and Character* (The Macmillan Company, New York, 1920), p. 53.

a benevolent St. Bernard would enter into the play of puppies. Wherever he chanced to be he towered above his associates.¹¹

The control of temper is essential to social leadership, for he who loses his temper, loses more—he “loses his cause.” It was Ralph Waldo Emerson who once spoke in Faneuil Hall, Boston, a cradle of liberty, “in behalf of slaves and against special privilege in private property.” The great soul was “hooted and driven from the platform.” As afterwards he walked home his temper grew violent. Finally he reached home and looking up through the branches of the elm trees “he saw the stars shining through and they seemed to say: ‘What are you so hot about, my little sir?’ ”¹²

To be a good listener gives an air of inscrutableness. Not to disclose one’s own plans arouses curiosity and creates suspense. Not to tell beforehand but to wait for the occasion to arrive before coming to a final decision is a leadership trait of an inscrutable nature.

Poise may be entirely *natural*, unstudied, grounded in depth of soul-force. Dignity holds attention and arouses admiration and indirect followership. Notice the following reaction:

The first time I met A I was impressed by his dignified bearing, pleasing intonation of voice, and kindly expression of eye. All these seemed to say to me—here is an unusual person. He is the kind I am willing to be influenced by—for he has traits of personality of which I need more. I want to have more poise of soul, a less rasping character, a quieter and calmer nature; and perhaps if I can associate myself with A I can move in these directions more easily.¹³

ASTUTENESS

Inhibition keeps the feelings and emotions under cover and creates “the poker face.” It prevents turbulent emotions from

¹¹ Rollo W. Brown, *Lonely Americans* (Coward-McCann, Inc., New York, 1929), p. 30.

¹² Cited in *The Autobiography of Andrew Carnegie* (Houghton Mifflin Company, Boston, 1920), p. 335.

¹³ From personal interview data.

boiling over, and safeguards a person's reputation for deliberateness. It makes for *astuteness*. Of Colonel Edward M. House it has been said: "He has perfect control over his facial muscles, and when he wishes to disguise his feelings, not a quiver reveals the thoughts passing through his brain."¹⁴ Inhibition enables a person to remain even tempered. He who can control his emotions and temper on all provoking occasions commands the admiration of all. Herbert Hoover was once described as follows: "First and last and constantly he kept his self-control. He did not let his temper loose; he did not speak a word not considered carefully before he uttered it; he kept his emotions under guard."¹⁵

With regard to feelings of success, Henry Ford's biographer says: "I never saw Ford betray the slightest indication of elation or pride in connection with the magnitude of what he has done."¹⁶ To keep pleasant when one's feelings are ruffled, and to refuse to quarrel with a cantankerous person is a mark of ability. "He kept pleasant and he wouldn't dispute with them, nor argue with them, nor quarrel with them."¹⁷ To be careful of the feelings of others and to judge public opinion carefully is a leadership quality. To hold back when the time is not opportune requires a special degree of self-control.

I was asked by many to say something through the press because of the lynching of Negro citizens in several states. At the time of these lynchings I kept silent, because I did not believe that the public mind was in a condition to listen to a discussion of the subject in the calm judicial manner that it would be later.¹⁸

¹⁴ Arthur D. H. Smith, *op. cit.*, p. 254.

¹⁵ Franklin K. Lane, *The Making of Herbert Hoover* (The Century Co., New York, 1920), p. 332.

¹⁶ Allan Benson, *The New Henry Ford* (Funk & Wagnalls Company, New York, 1923), p. 133.

¹⁷ Emmet J. Scott and Lyman B. Stowe, *Booker T. Washington, Builder of a Civilization* (Doubleday, Page & Co., New York, 1916), p. 8.

¹⁸ Booker T. Washington, *The Story of My Life and Work* (J. L. Nichols and Company, Chicago, 1900), p. 335.

Inhibition enables one to keep his own counsel. Some leaders are hampered because they talk too much. Some persons are prevented from becoming leaders because they tell everybody all about themselves and about everybody else's affairs.

Occasionally a leader may be too inhibited. Such a problem is mentioned by Samuel Gompers when he speaks of being criticized for keeping his own counsel too closely. It was not his practice "to talk over and argue upon plans for action in advance." This resulted from his rule to keep himself unhampered by commitments in advance, which is a good policy in itself for it enables one to proceed on the basis of situations as they arise. Champ Clark as Speaker of the House of Representatives offered this pertinent explanation. "As a general rule as Speaker, I ruled promptly and gave no reason, for one might, ruling rightly, give the wrong reason therefor."¹⁰

Sometimes astuteness administers punishment. The astute tortures by his blinding gaze, his murderous questions, his uncompromising objectivity.

Almost certainly C is likely to turn upon you and fire a clear cut staccato question at you. Worst of all he almost invariably frames it in such a way that you can't tell what he is thinking. Even the inflections of his voice betray no clues. What a relief it would be, if you knew his attitude, for then you could agree with him. But no, he makes you fight for your own reputation.

Through it all you are impressed with his utmost sincerity, his uncompromising love of truth, and of his love in the biggest sense for you,—even when he is hurting you most. After you shrink away and think for long enough, you hanker again for his presence and to be hurt some more. You realize that he has nothing but your best interest, interests that you have never thought of per chance, at heart.²⁰

Inhibition may become identified with sternness and a régime of discipline. Of Lenin it was said that he "set out for disci-

¹⁰ *My Quarter Century of American Politics* (Harper & Brothers, New York, 1920), p. 310

²⁰ From personal interview data.

pline. He knew that only strong stern action could save the Revolution, menaced by hunger, invasion, and reaction.”²¹ He could not afford to give way to his feelings.

SACRIFICE, COURAGE, AND INSCRUTABILITY

Self-control commands admiration when it involves sacrifice. The distinguished author of *Folkways*²² recites an experience from his own life which reveals that degree of mastery which if it had been turned into social leadership could have commanded multitudes. This minor incident is far-reaching in its import.

During the first years of his professorship he was a heavy smoker, and would appear in class with a line of cigars in both upper vest pockets. On September 8, 1879, a date which he never forgot, he gave up tobacco forever. At that time he was consuming about 20 fifteen cent cigars a day. Looking over the family accounts, he discovered that he was spending annually for these a good portion of what was required to keep the whole household in food. “This is swinish,” he exclaimed, and never smoked again. Asked if it was not hard to break off the habit, he replied: “Yes, until I got around the corner.” In order to succeed, he found it necessary for a period to keep away from clubs and social gatherings.²³

Self-control to the point of meeting the severest hardships of life with a welcome is unusual but is found here and there in history and to-day. Sir Thomas More evidently went to the extreme in this regard out of loyalty to his king, for we are told that when he was imprisoned he took the unmerited punishment philosophically. He even stoutly asserted, it is alleged, that if the king had not placed him in a cell he would have sought it, if thereby he could have demonstrated his loyalty.

²¹ A. R. Williams, *Lenin—the Man and his Work* (Scott and Seltzer, New York, 1919), p. 50.

²² William G. Sumner, *Folkways* (Ginn and Company, Boston, 1907).

²³ Harris E. Starr, *William Graham Sumner* (Henry Holt and Company, New York, 1925), p. 517.

Florence Nightingale had nerve and skill and hence was "wise and quiet."²⁴ In other words courage may create poise. Even the quiet, soft-spoken, gentle-mannered John Wesley commanded attention because he "never knew what fear meant" and held himself perfectly under control. Friends sometimes stood in awe of him because of the strange, inscrutable dominance of his personality. Without being arrogant, he overawed by sheer force of personality, even a mob "with the still and searching look to his eye."²⁵ Even before angry mobs "the quiet little man never lost his perfect self-possession."²⁶

Suffering and adversity often tone down energy and create a poised control. The awareness that fortunes may turn and calamity may come, and a sense of uncertainty in life gives many a person an inscrutability that puzzles and appeals. Lincoln once said: "If the good people in their wisdom see fit to keep me in the background, I have been too familiar with disappointments to be very much chagrined."²⁷ A thinking man who keeps his thoughts to himself baffles and attracts attention. Lincoln was such a person, one who kept his own counsel, who lived a lonely life, even after he was married, and whose ungainliness of carriage and homeliness of features helped to create a remarkable inscrutableness about a simple plain man. To maintain balance after experiencing continued defeats gives inscrutableness. A person who has not met serious suffering or defeat cannot understand how any one can take defeat and seemingly be not in the least disturbed. A leader of wide experience has generally suffered a number of defeats so that "one more defeat" is not upsetting but taken as a matter of course. Of Lincoln it was said that:

²⁴ E. T. Cook, *A Short Life of Florence Nightingale* (The Macmillan Company, New York, 1925), p. 79.

²⁵ C. T. Winchester, *The Life of John Wesley* (The Macmillan Company, New York, 1906), p. 288.

²⁶ *Ibid.*, p. 132.

²⁷ Carl Sandburg, *Abraham Lincoln: The Prairie Years* (Harcourt, Brace and Company, New York, 1926), I:150.

Everybody knew him and nobody knew him. He seemed to have more secrets about himself that he kept to himself, than anyone else in Illinois. 'The most secretive, shut-mouthed man I ever knew,' said his law partner. 'The most reticent man I ever saw, or expect to see,' said Judge Daniel Davis, in whose court Lincoln practised twelve years.²⁸

While youth is ordinarily not characterized by inhibition, it possesses courage which leads to inscrutability under special circumstances. Charles A. Lindbergh is an illustration. In the first place "it now appears that he reduced the element of luck to an absolute minimum in all his performances. . . . He turns out to have been a very thoughtful sailor of the air, weighing every factor that was involved in his operations."²⁹

In the second place Lindbergh, although in his twenties, did not allow the unprecedented plaudits of the world to turn his head. It seems that "here is a youth who has a mind of his own, who knows what that mind is and what it wants, and who is able, as few far older men have been to keep his wits about him, even in the midst of a world-wide hullabaloo."³⁰

In the third place he received big commercial offers to enter pictures or go on the stage, but he declined them all, choosing to keep to aviation. Neither the wild hurrahs of a world of admirers nor the lure of gold could tempt him from his chosen pathway. People have marveled at his poise and stood in awe of his inscrutable determination.

Inhibition may come from countless vicarious experiences. To expect the best and yet be prepared for the worst enables a person to keep balanced even though good fortune or misfortune befall him. Booker T. Washington disclosed part of the secret of his ability to meet storm or tide unshaken when he said:

When I begin my work in the morning I expect to have a successful and pleasant day of it, but at the same time I prepare myself

²⁸ Carl Sandburg, *Abraham Lincoln: The Prairie Years* (Harcourt, Brace and Company, New York, 1926), II:307.

²⁹ Joseph K. Hart, *Survey*, LVIII:384.

³⁰ *Loc. cit.*

for unpleasant and unexpected hard places. I prepare myself to hear that one of our school buildings is on fire, or has burned, or that some disagreeable accident has occurred, or that some one has abused me in a public address, or printed an article, for something that I have done or omitted to do, or for something that he had heard that I had said,—probably something that I had never thought of saying.⁴¹

MYSTERY AND LEADERSHIP

Sometimes inhibition is connected with a surplus self-consciousness that blights leadership. Inherited factors of this kind are especially difficult to overcome. Even so independent a person as G. Stanley Hall confessed: "If I am not assured of sympathy in my social environment it is hard for me to speak or assert myself, and there is also a crust of diffidence that has to be broken before I am come out of my shell."⁴² When such diffidence grows into an inferiority complex, leadership is blocked.

Inhibition, however, may create balance. It was the same G. Stanley Hall who faced "extinction in the next world and forgetfulness in this with an equally calm dignity and managed to light his last cigar with the air of one who had never had so good a smoke before."⁴³ The explanation is offered by his biographer as follows: "He would not imperil his chances of life by thinking of death. . . ."⁴⁴ It was his determination to live that gave him inhibition over the fear of death.

A natural reserve covers up special leadership ability, sometimes accounting for inscrutableness. Some leaders cannot bare their personalities even to their friends. Each of us has some personality preserves that are distinctly his own. Some persons

⁴¹ *Up from Slavery* (A. L. Burt Company, New York, 1900), p. 262.

⁴² G. Stanley Hall, *Life and Confessions of a Psychologist* (D. Appleton and Company, New York, 1923), p. 576.

⁴³ Loine Pruett, *G. Stanley Hall* (D. Appleton and Company, New York, 1926), p. 248.

⁴⁴ *Ibid.*, p. 256.

"the beats were steady and showed neither excitement nor fear."³⁹ Concerning his personal control it was said that "he refused to smoke or drink wine or stay up late at night," and that "his nerve became cool and steady."⁴⁰ "He made for himself certain rules of conduct—abstemiousness, temperance, chastity, no wasting of time, no wasting of health—and to these he adhered with the stern inflexibility of an ascetic."⁴¹ "One of his rules was never to raise his voice; he spoke always with an identical restraint."⁴²

Inhibition enables one to move "*ohne Hast, ohne Rast*" (unhastening but unresting), which was one of Goethe's mottoes. To the extent that inhibition stores up something that others do not possess, it lends a curtain of inscrutableness to its possessor. To the extent that a person is inscrutable, he seems to possess something that others do not have, and hence becomes an object of their attention and of their followership.

PROBLEMS

1. Distinguish between inhibition and an inferiority complex.
2. What is poise?
3. When is self-control difficult?
4. How do grace and charm involve inhibition?
5. When are grace and charm leadership traits?
6. When is astuteness a leadership quality?
7. When does astuteness defeat one's leadership possibilities?
8. When is courage related to inhibition?
9. How does suffering give inscrutableness?
10. In what regard is inhibition an hereditary trait?
11. What is natural reserve?
12. How does natural reserve contribute to leadership?
13. Why is inscrutability a leadership factor?

³⁹ Austin Craig, *Lineage, Life and Labors of José Rizal, the Philippine Patriot* (Philippine Education Company, Manila, P. I., 1913), p. 248.

⁴⁰ Frank C. Lauback, *Seven Thousand Emeralds* (Friendship Press, New York, 1929), p. 2.

⁴¹ Charles R. Russell and E. B. Rodriguez, *The Hero of the Filipinos, the Story of José Rizal* (The Century Co., New York, 1923), p. 124.

⁴² *Ibid.*, p. 205.

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CHAPTER XIII

TACT AND HUMOR

Leadership may be explained often in terms of *tact* or a sense of proportion, and of *humor* or a sense of disproportion. Tact and humor are often found together and yet they view life differently. In a sense, they are opposites. One is quiet, reserved as a rule; the other is open and outspoken.

Both involve the maintenance of objectivity. A person who views life too subjectively, that is as an integral part of himself, will miss leadership. Persons of tact and with a sense of humor do not allow self to get in the way of proper social perspectives. To maintain an objective attitude when one is insulted or when social tension appears is not easy but priceless as a leadership trait.¹

Tact, or a sense of proportion, is an important leadership factor, for it is identification of self with others in a way that prevents others from becoming ruffled. It takes cognizance of the points of view and feelings of other people.

Tact is often identified with common sense. It is doing the simple and the sensible thing. When Dwight Morrow reached Mexico as ambassador from the United States his common-sense approach to his new task at once appealed to the Mexicans and allayed their suspicion that he had come to exploit them.

They especially liked the fact that he wore morning clothes (it *was* morning), instead of the formal full dress usually donned by diplomats. Mr. Morrow had asked whether full dress was an

¹ See W. H. Burnham, *The Wholesome Personality* (D. Appleton and Company, New York, 1932), Ch. VII, "The Objective Attitude," for an analysis of what is involved in an objective point of view.

American or a Mexican custom. The Mexicans answered that they had always supposed it to be an American custom. Certainly it was not Mexican.

"Well," decided the Ambassador, "if the Mexican government doesn't mind, I shall come in clothes more appropriate to the time of the day."²

A proper sense of proportion leads one on occasion to sacrifice small gains now for larger ones later on. It gives up the present for something better in the future. It does not "cut off its nose in order to spite its face." It is willing to bide its time, when by so doing a better opportunity is likely to be afforded. The extension of little courtesies and the keeping in mind of future gains are well illustrated by Mr. Bryan:

I made it a practice not to make men mad when I was collecting bills. If the man could not pay at the time, I asked him to fix a day when I should call again. If he was not ready the second time, it never annoyed me, I fixed another time. This sometimes made clients of the men from whom I collected bills.³

In dealing with a superior officer who is good-hearted but likes to be "the big chief," tact of a subtle character is required. Here again tact is the exercise of care in not antagonizing. It also involves a biding of time that allows the person of superior rank to come to the belief that a new idea advanced to him earlier by one of his lieutenants is his own!

I went to him with a new plan for the organization and at once met with a rebuff that was so sharp that I first felt angered and inclined to "fire back," and then discouraged and inclined to make him feel sorry. The third reaction I followed, namely, of passing the matter off lightly and of changing the conversation to a topic that he was interested in. Six months later I returned with the same request put in slightly different form, and without hesitation it was

² Mary M. McBride, *The Story of Dwight W. Morrow* (Farrar and Rinehart, Inc., New York, 1930), p. 130.

³ *Memoirs of William Jennings Bryan* (The John C. Winston Company, Philadelphia, 1925), p. 64.

approved with the remark that he had already had something of that kind in mind himself! ⁴

Sometimes proportion is chiefly a sense of oneness; it is a recognition of the similarities in our common human nature, and of the way every one likes to be treated as "somebody." To be considerate is to be admired and perhaps followed. Of Thomas Jefferson it was said that his tact was proverbial. "He never sought to overshadow or overawe. Inferior men were never embarrassed or depressed in his presence. He was amazingly thoughtful and considerate." ⁵

Leadership sometimes consists in emphasizing the dignity of others and of keeping one's own sense of importance from becoming inflated. It gives credit where credit is due and appeals to the best in human nature. It arouses hopes, inspires, stimulates the best, and may make a person think that he is better than he is and thus arouse new ambitions.

A fine appreciation of the reactions of others was shown by Benjamin Franklin. To be dominant is to repel thinking persons. To be modest and conservative is to give others not only a chance to agree but even to run ahead and to take a more advanced position. Note Franklin's analysis of this point:

I never use when advancing anything that may possibly be disputed, the words, "certainly," "undoubtedly" or any others that give the air of positiveness to an opinion; but rather say, "I conceive" or "apprehend a thing to be so and so"; or "It is so if I am not mistaken." This habit, I believe, has been of great advantage to me when I have had occasion to inculcate my opinions, and persuade men into measures that I have been from time to time promoting; and as the chief ends of conversation are to inform and to be informed, to please or to persuade, I wish well-meaning, sensible men would not lessen their power of doing good by a positive, assuming manner, that seldom fails to disgust, tends to great opposi-

⁴ From personal interview data.

⁵ Claude C. Bowers, *Jefferson and Hamilton* (The John C. Winston Company, Philadelphia, 1925), p. 108.

tion, and to defeat every one of those purposes for which speech was given us, to wit, giving or receiving information or pleas.⁶

Tact saves one from arousing undue antagonism. It wins by disarming. The author of *Poor Richard* advises one never to give "the air of positiveness to an opinion but rather say, 'I should think it so and so' or 'I imagine it to be so and so.' 'It is so if I am not mistaken.' " Later on he says that "no one has heard a dogmatical expression escape me."⁷

A sense of proportion steers clear of sore spots. It avoids denunciation; it praises where praise is due. In so doing it not only achieves its special goal, but does something more important—it heals wounds. A pastmaster in this art was Booker T. Washington, as illustrated in the following excerpt from an address to Southern white people: "I appeal to you in behalf of 650,000 of my race in your state, who are today suppliants at your feet, and whose destiny and progress you hold largely in your hands. I have been told that you are brave and generous, and are too great to harm the weak and dependent."⁸

When he was in the South, Booker T. Washington "scrupulously observed the local customs and avoided offending the prejudices of the Southerners in so far as possible without unduly handicapping his work."⁹ Henry Ford is not without a sense of tact as evidenced by his reactions to John Burroughs' statement that he disliked industry out of which money is made, that industrial progress is dangerous, and that the automobile would kill an appreciation of nature.

I fundamentally disagreed with him. I thought that his emotions had taken him on the wrong tack and so I sent him an automobile with the request that he try it out and discover for himself whether

⁶ *Autobiography of Benjamin Franklin*, edited by Frank W. Pine (Henry Holt and Company, New York, 1916), pp. 31, 162, 163.

⁷ *Ibid.*

⁸ Booker T. Washington, *The Story of My Life and Work* (J. L. Nichols and Company, Chicago, 1900), p. 187.

⁹ Emmet J. Scott and Lyman B. Stowe, *Booker T. Washington, Builder of a Civilization* (Doubleday, Page & Co., New York, 1916), p. 103.

it would not help him to know nature better. That automobile—and it took him some time to learn how to manage it himself—completely changed his point of view.¹⁰

Tact may become diplomacy.¹¹ A statesman must have a fine sense of the proportion of things nationally and internationally. While representing his own nation, he must keep in mind the attitudes and interests of other peoples. Roosevelt's handling of the anti-Japanese movement in California in 1907 is a case in point.

I explained that I was in entire sympathy with the people of California as to the subject of immigration of the Japanese in mass; but that of course I wished to accomplish the object they had in view in the way that would be most courteous and most agreeable to the feelings of the Japanese. . . .

The obnoxious legislation was abandoned and I secured an agreement with Japan under which the Japanese themselves prevented any immigration to our country of their laboring people, it being distinctly understood that if there was such emigration the United States would act at once and pass an exclusion law. It was better that the Japanese should stop their own people from coming rather than that we should stop them.¹²

Perhaps it remains to cite Lincoln as exhibiting on occasion an unusual sense of diplomacy. For instance he steadfastly refused to dismiss General John C. Fremont although "disasters to the Union army, the evident result of the General's inefficiency; and positive proofs of corruption in the financial affairs of the Department, multiplied."¹³

¹⁰ Henry Ford, *My Life and Work* (Doubleday, Page & Co., New York, 1925), p. 237.

¹¹ The absence of tact may be disastrous. Disputes between political party leaders are often due to lack of tact more than to conflict of principles. A presentation of this point is given in D. Michalcheff "Otgd se vzemat razdorite i raztzeplenyata v. partilte? Vürkhu psikhologiyata na narodniya deetz," *Filosojski Pregled.*, 3:79-83 (*Social Science Abstracts*, 4:8238).

¹² Theodore Roosevelt, *an Autobiography* (Charles Scribner's Sons, New York, 1910), pp. 379, 414.

¹³ Ida M. Tarbell, *Life of Abraham Lincoln* (Doubleday and McClure Company, New York, 1900), II:66.

It was not only Lincoln's sense of justice which led him to give a last chance to Fremont; it was a part of that farseeing wisdom of his—not to displace men until they themselves had demonstrated their unfitness so clearly that even their friends must agree finally that he had done right.¹⁴

Sometimes tact may best be put into operation by a pleasant word, a show of patience, or even an appropriate story. The technique of showing tact generally requires considerable skill. Reference may again be made to Lincoln. During the Civil War he was visited on one occasion by delegates who came to protest and criticize. He sent them away, at least temporarily satisfied by this telling story:

Gentlemen, suppose all the property you were worth was in gold and you had it put in the hands of Blondin, to carry across the Niagara River on a rope. Would you shake the cable or keep shouting at him, "Blondin, stand up a little straighter—Blondin, stoop a little more . . . ?" No, you would hold your breath as usual as well as your tongue, and keep your hands off until he was safe over. The Government is carrying an enormous weight. Untold treasures are in its hands; they are doing the very best they can. Don't badger them. Keep silence and we will get you safe across.¹⁵

If tact and a sense of proportion become flattery, they defeat leadership. If they overexaggerate, if they represent mere politeness, if they check one from indicating his own best judgments, they hamper leadership. In many cases, a sense of proportion has been overdone and has weakened if not destroyed leadership.

DISPROPORTION

To see things out of proportion is *humor*, and as such is a valuable leadership trait. Humor sees the reason for things out of joint, askew, unbalanced, even when this disproportion creates problems of no mean size.

¹⁴ *Loc. cit.*

¹⁵ *Ibid.*, II:93.

What a sense of humor will do for a heavy burden-bearer was well illustrated when Franklin D. Roosevelt, in assuming the presidency of the United States on March 4, 1933, picked up a heavier administrative load than most presidents in recent years have had to carry. Despite a physical handicap President Roosevelt wore out associates who had less responsibilities than did he, and he seems to have done so partly because of his ability to engage in a hearty laugh.

It is a common saying among the members of Mr. Roosevelt's family and his secretaries that the quickest way to locate him is to wait for the sound of a hearty laugh. Mr. Roosevelt's ability to laugh is his almost never-failing escape from tension. While others wind themselves up in mental and emotional knots, he keeps his mental faculties at a maximum level by refusing to brood or worry.¹⁸

Humor relieves strain and enables people to see straighter. It shortens social distances and increases morale. It may even break up fixations of ill will; at least it shatters tense moments and allows constructive action to proceed.

A sense of disproportion often enables one to perceive the appropriate thing that needs to be done. A sense of humor promotes leadership by preventing one from taking little things that are out of proportion too gravely. If one does not take small affronts too seriously, he demonstrates "bigness," and is respected and followed. People feel that he will not "go off half cocked," that he will know how to handle crowd emotion, that he will remain poised when others are erratic.

A sense of disproportion gives a person *a time view*. It enables one to see how in the course of time some disjointed situations may be straightened out. Viewed at the moment, a situation may be upsetting, but in a long term view it takes on normality. Some conduct is out of proportion because there is no time in which to view it with proper perspective.

¹⁸ Ernest K. Lindley, *The Roosevelt Revolution* (The Viking Press, New York, 1933), p. 273.

A sense of disproportion enables one to maintain a *place view*. In a local sense many social situations are embarrassing, but when seen in a larger light they assume natural characteristics. Often it is the local limitation which squeezes behavior out of all proportion, but when that limitation is removed a sense of proportion saves the day and turns a jovial peace-maker into a neighborhood leader.

Then there is a *situation view*. To proceed in good humor is to put a situation ahead of self. To laugh at self when one fails to measure up to the total situation is cleverness. Note the following bit of crowd management achieved by putting the situation over against the weaknesses of the speaker and the crowd alike.

I recall a student speaker at college who was practically unknown and who attempted to present a certain subject to the student body of which they disapproved. They began to make sarcastic remarks to the speaker, who, instead of getting angry and demanding silence, good humoredly laughed at the jokes, and even turned a few upon himself. His ready wit and the fact that he seemed to be willing to appreciate the human in the situation gained for him not only a hearing, but the approval of the crowd.¹⁷

A sense of disproportion makes one seem human; it puts one in tune with mankind. Human nature is rarely well-proportioned. Hence to have a sense of humor puts one in a superior position to appreciate human nature. A sense of humor makes staid teachers human to their pupils, gives a straight-laced clergy a human tinge to their parishioners, and casts a glow about "hard-boiled" employers in the eyes of employees. It breaks down barriers, puts different classes on the same level, and softens antagonisms. The famous Steinmetz was one day lecturing during a two-hour period to undergraduate men students. There was a five-minute intermission. When the second roll call took place a great number of students did not appear. What occurred is described as follows:

¹⁷ From personal interview data.

The absent ones had arranged with those who stayed through to answer for them, when the names were called: hence, as the doctor went down the list, a voice responded "Here" for every name, yet upon glancing up as he finished the roster, the doctor perceived that out of perhaps fifty members only twenty-five were present. "Twenty-five men and yet fifty answered to the roll call, a remarkable mathematical phenomenon!"¹⁸

Lincoln was nearly always ready with an appropriate story—one that broke the ice, or more likely, one that made a telling point in a few humorous words. Once asked if he knew who Douglas was, he replied, "Why, yes, he's a man with tens of thousands of blind followers. It's my business to make some of those blind followers see."¹⁹ On another occasion when his two sons were engaged in a dispute and "he had lugged in the howling Willie and Tad, a neighbor asked, 'Why, Mr. Lincoln, what's the matter?' The answer, 'Just what's the matter with the whole world. I've got three walnuts and each wants two.'"²⁰

Sometimes humor commands attention because it reveals the blunders and queer antics of us all. Booker T. Washington was specially gifted in revealing people's inconsistencies to themselves—good-naturedly. "People all over the audience were chuckling and nudging and winking at one another as people will when characteristic incidents in their past lives are graphically recalled to them."²¹

Humor keeps a leader *close to his followers*. It prevents him from becoming cold and distant in their eyes. Humor was used by Phillips Brooks as proof that he was like others despite his ability and fame.

¹⁸ John W. Hammond, *Charles Proteus Steinmetz* (The Century Co., New York, 1924), p. 292.

¹⁹ Carl Sandburg, *Abraham Lincoln: The Prairie Years* (Harcourt, Brace and Company, New York, 1926), II:294.

²⁰ *Ibid.*, II:307.

²¹ Emmet J. Scott and Lyman Stowe, *Booker T. Washington, Builder of a Civilization* (Doubleday, Page & Co., New York, 1916), p. 32.

There lay his safeguard. In his incessant joking, chaffing, and bantering, he was refusing to admit that he differed in any way or degree from other men. He was seeking to be one of them, pleading as it were, that they should recognize no difference. His high distinction, his personal power, his popularity, his exceptional career, tended to constitute a barrier between him and others.²²

Often humor keeps a leader well balanced, prevents him from becoming one-sided, holds him up against defeat, and exhibits what he stands for in a favorable light before the world. Of John Wesley it was said that "while the grave and serious were charmed with his wisdom, in sportive sallies of innocent mirth, delighted even the young and thoughtless; and both saw in his uninterrupted cheerfulness, the excellency of true religion."²³

Good humor enables one to adjust himself to unpleasant conditions. Father Junipero Serra was never heard to complain, not even from hunger or thirst. When asked for an explanation why thirst gave him no trouble, he replied, "I have found a remedy for this thirst, it is to eat very little and to talk less—it does not waste the saliva," doubtless with a twinkle in his kindly eye.²⁴ Horace Mann without money for college life turned his dire necessity aside with a humorous thrust.

If the children of Israel were pressed for "gear" half as hard as I have been, I do not wonder that they were willing to worship a golden calf. It is a long time since my last ninepence bade good-bye to its brethren; and I suspect the last two parted on no very friendly terms, for they have never since met together. Poor wretches! Never did two souls stand in greater need of mutual support and consolation.²⁵

²² A. V. G. Allen, *Phillips Brooks* (E. P. Dutton and Company, Inc., New York, 1900), II:90.

²³ Thomas Coke and Henry Moore, *The Life of the Reverend John Wesley* (published by the booksellers, London, 1848), p. 397.

²⁴ A. H. Fitch, *Junipero Serra, the Man and His Work* (A. C. McClurg & Co., Chicago, 1914), p. 16.

²⁵ A. E. Winship, *Horace Mann* (Werner School Book Company, New York, n.d.), pp. 24-25.

Taken together, a sense of proportion and a sense of disproportion, of tact and humor, go a long ways to put a person of ability on the road to leadership. Tact and humor travel well together; they direct their possessor into the first ranks of the élite everywhere. They enable a person to survive the blows of defeat and to parry the thrusts of a harsh world. They permit an able person to become a leader.

PROBLEMS

1. What is tact?
2. Show that tact is a sense of proportion.
3. How is tact a help to leadership?
4. When is tact a hindrance to leadership?
5. Why is it easier for some persons to be tactful than others?
6. What is humor?
7. Show that humor is a sense of disproportion.
8. When is humor a hindrance to leadership?
9. How far can a sense of humor be cultivated?
10. Which can be cultivated the more easily, tact or humor?
11. What is the relation of humor to personality?
12. What is the relation of tact to humor?
13. Describe a leader who has neither tact nor humor.

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CHAPTER XIV

SYSTEM AND ORGANIZATION

The leadership principle of system and organization begins with the behavior patterns and habits of the efficient person and ends with large-scale social organizations and institutions. It refers, for instance, to budgeting one's time and to a daily schedule of life, to logical patterns of thinking; also to building a social organization and to delegating powers throughout a hierarchical range of competent lieutenants. It may imply an egocentric leadership based on personal domination, or it may promote democratic leadership based on making one's associates great by giving them important things to do and by stimulating them to be creative.

SYSTEM

"A place for everything and everything in its place," is the motto of system. A mind that works like clockwork is the essence of system. System begins with the small and unimportant and ends with the great and the significant. "Ever since I can remember I have had a special place for all my personal belongings. My clothes are in the same places each morning, day after day."¹ And the next step logically follows. "I budget my time as I budget my income each month."² In these ways foundations are laid which explain later leadership.

Rigorously holding himself to a definite schedule, Immanuel Kant set a noble example of systematic living. "He feared even slight changes, lest they should affect his health or interfere

¹ From personal interview data.

² *Ibid.*

with his studies; hence he was rigorous with himself, and made his life singularly methodical.”³ It was but a short and logical step for Kant to classify knowledge with precision and to insist that his students do likewise.

It was Benjamin Franklin who contrived a method for conducting an examination of his moral conduct.⁴ Moreover, he devised a plan for correcting his faults. John Wesley kept a diary, “in which he exactly noted the employment of every hour,” including the hour of rising, what he read before breakfast, what he read after breakfast, his hours of preaching,⁵ and as asserted by his biographers “it would be difficult to fix upon a single day in the fifty-three years” of his mature life “that was not divided up with great exactness.”⁶

Being himself a master of method, Wesley advised his students to classify their knowledge so as to be able at once to place what they had learned into its own department, because this would not merely aid them to systemize, but also to retain their knowledge.⁷ No wonder his followers came to be known as “Method-ists”!

“Chance only favors the mind which is prepared,” is a line taken from the note-book of that methodical investigator and scientist, Louis Pasteur.⁸ Painstakingly careful, Pasteur was sometimes erroneously judged slow. His friends grew impatient with his search for exactness. “He never affirmed anything of which he was not absolutely sure.”⁹ It was a remarkable tribute to Pasteur’s super system that was paid him by J. B. Dumas: “May Providence long spare you to France, and

³ J. H. W. Stuckenborg, *The Life of Immanuel Kant* (The Macmillan Company, New York, 1882), p. 159.

⁴ *Autobiography of Benjamin Franklin*, edited by Frank W. Pine (Henry Holt and Company, New York, 1916), Ch. IX.

⁵ Thomas Coke and Henry Moore, *The Life of the Reverend John Wesley* (published by the booksellers, London, 1843), p. 386.

⁶ *Ibid.*, p. 92.

⁷ *Ibid.*, p. 109.

⁸ R. Vallery-Radot, *The Life of Louis Pasteur* (Doubleday, Page & Co., New York, 1923), p. 79.

⁹ *Ibid.*, p. 9.

maintain in you that admirable equilibrium between the mind that observes, the genius that conceives, and the hand that executes with a perfection unknown until now." ¹⁰

Personal system leads to poise and the avoidance of hurry. It is conserving; it gives extra time. It helps a person to know what he can do and for what he will have time. It even leads to a certain artistry of product, as illustrated in a simple way by Agassiz' note-books, which were written it has been said with "remarkable neatness," in "a small fine handwriting," with "everything arranged and classified under headings and sub-headings without end." ¹¹

System is accompanied by versatility, thoroughness, foresight, freedom. It is tied in with so many other personality traits that it gives a degree of dominance which is difficult to surpass in any other way. The practice of G. Stanley Hall illustrates the point.

When the author had accepted the invitation to become the organizer of Clark University, he planned out the scheme with a marvelous thoroughness and gathered information and ideas from every source with any promise. He had, however, a fine sense of balance with reference to system and freedom.¹²

A systematic schedule makes possible a tremendous daily output. For years it was the daily program of the Mayo Brothers, famous surgeons of Rochester, Minnesota, to arrive at the hospital at 7, to visit patients from 7 to 8, to perform operations from 8 to 12 or 1, and to consult new patients from 2 to 5. Since each of these two able brothers is said to be sure that the other is the abler, a superior degree of teamwork is attained.

An extreme illustration is found in the executive leadership

¹⁰ Quoted by R. Vallery-Radot, *op cit*, p. 383.

¹¹ *Louis Agassiz*, edited by Elizabeth C. Agassiz (Houghton Mifflin Company, Boston, 1888), I 13, 14.

¹² G. Stanley Hall, *Life and Confessions of a Psychologist* (D. Appleton and Company, New York, 1923), p. 303.

of Henry Ford in whose factories "there must be no lost motion anywhere. Nor must there be any unnecessary handling of materials. Things must be so arranged that every move will bring the maximum of results."¹³ Special machinery, the best shop methods, the narrowest safe margin of profit on each unit to make possible a large market, a large aggregate of small profits, everything and everybody working together for the largest efficiency—such is the Ford organization. Carried into farming in the United States, the Ford plan would work as follows:

Ford would simplify, systemize, and organize farming, doing a year's work in not to exceed twenty-five days. There wouldn't be any animals—there's no reason why any farmer should have horses. Tractors are best and cost much less. Better milk can be and has been made out of vegetable products than any cow can give. The cattle that we need for food and the sheep that we need for wool should be ranged in the West.¹⁴

System includes "an orderly and economical use of time." In the case of Charles Darwin who was handicapped by limitations of health, "every usable hour was allotted, and the utmost profit and result were extracted from it."¹⁵ System and carefulness enables one to save a great deal of time by "not having to do things twice."¹⁶ Darwin sums up the point in the challenging statement: "A man who dares to waste one hour of time has not discovered the value of life."¹⁷

ORGANIZATION

Closely related to personal system are the traits that enable a person to organize other persons into a social system. Energy

¹³ Allan L. Benson, *The New Henry Ford* (Funk & Wagnalls Company, New York, 1923), p. 167.

¹⁴ *Ibid.*, p. 232.

¹⁵ Gamaliel Bradford, *Darwin* (Houghton Mifflin Company, Boston, 1926), p. 31.

¹⁶ *Life*, I:121.

¹⁷ *Life*, I:237.

and intelligence plus ability to stimulate others to work together are required. Under the administration of Father Junipero Serra, the California missions "became not only self-supporting but extremely prosperous. He possessed an executive ability of high order, was full of resource, of prudence, of acumen."¹⁸ To take the slothful and make them industrious; to take the careless and make them self-respecting and active, was the achievement of Serra by virtue of his superior organizing ability.

The principal faults of the North American Indians were inordinate slothfulness, fickleness, and filthiness. It was out of such unpromising material as this that Fray Junipero, amid immense difficulties, formed an industrious, docile people who became good farmers, millers, carpenters, and spinners, who supported themselves and their missions, and who under the guidance of their padres helped to convert California from a wilderness to a prosperous, fertile province.¹⁹

In this modern day one cannot rise high as executive leader without delegating responsibility. A successful buyer for a large store says: "One reason that I have the Department I have to-day is because I have employed specialty men in every line. One person cannot know everything about a department which has 16,000 different articles. To-day is a day of specialization and we need to know what we know well."²⁰

System and organization equal standardization. A business leader develops a standardization that means careful checking of every item of cost and production, a detailed campaign for sales, and a careful planning for the future. The work of many specialists must be dovetailed together. Andrew Carnegie's early attempt to secure standardization is in point.

¹⁸ A. H. Fitch, *Junipero Serra, the Man and His Work* (A. C. McClurg & Company, Chicago, 1914), p. 32.

¹⁹ *Ibid.*, p. 164.

²⁰ From personal interview data.

As I became acquainted with the manufacture of iron, I was greatly surprised to find that the cost of each process was unknown. Inquiries made of the leading manufacturers of Pittsburgh proved this. It was a lump business, and until stock was taken and the books balanced at the end of the year, the manufacturers were in total ignorance of results. I heard of men who thought their business at the end of the year would show a loss and had found a profit, and *vice versa*. I felt as if we were moles burrowing in the dark and this was intolerable. I insisted upon such a system of weighing and accounting being introduced throughout our works as would enable us to know what each process and especially what each man was doing, who saved materials, who wasted them, and who produced results.²¹

The leader who is a superior organizer endeavors to secure a coördination of experts. He brings authorities and specialists together and gives them rein and an appropriate rôle. Concerning Lenin, a biographer asserts:

In every realm Lenin defers to the expert. He looked to the generals, even of the Czar's régime as the authorities in military affairs. If Marx the German is Lenin's authority on revolutionary tactics, Taylor the American is his authority on efficiency production. And he always was stressing the value of the expert accountant, the big engineer, the specialist in every field of activity.²²

A superior organizer-leader is often one who gives infinite attention to details. Nowhere better than in an extensive campaign for a social reform can there be seen the magnetic rôle of careful attention to detail.

We knew that we could organize a demonstration that would out-rival any of the great franchise demonstrations held by men in the thirties, sixties, and eighties. The largest number of people ever gathered in Hyde Park was said to have approximated 72,000. We

²¹ *The Autobiography of Andrew Carnegie* (Houghton Mifflin Company, Boston, 1920), p. 135.

²² A. R. Williams, *Lenin—the Man and his Work* (Scott and Seltzer, New York, 1919), p. 101.

determined to organize a Hyde Park demonstration of at least 250,000 people. Sunday, June 21, 1908, was fixed as the date of this demonstration, and for many months we worked to make it a day notable in the history of the movement . . . we spent, for advertising, alone, over a thousand pounds. . . . We covered the hoardings of London and of all the principal cities with great posters . . . a map of London, showing the routes by which the seven processions were to advance, and a plan of the Hyde Park meeting-place were also shown. London, of course, was thoroughly organized. For weeks a small army of women was busy chalking announcements on sidewalks, distributing handbills, canvassing from house to house, advertising the demonstration by posters and sandwich boards carried through the streets.²³

Methodological regulations, however, make cogs out of men, multiply routine, and represent autocratic leadership. Not alone materials but men and women are molded into the patterns of activity set by a gigantic organization. A large organization has a powerful suction; if it does not drive, it may draw with terrific force. Under autocratic leadership the driving power of organization may extract from human beings their last ounce of energy. An outstanding executive runs the risk, therefore, of being a slave-driver.

Even the best organizer-leader operates a Juggernaut at times. "He commandeered wagons, bulldozed dealers, put his men in charge here and there, gathered up the loose ends, got things in a rough order."²⁴ The head of a far-flung organization possesses such power that only a few can withstand the temptations and keep their leadership on a worthy plane. If not the temptation to drive, then the opportunity to stimulate to tremendous effort is always present.

Carnegie did not stop with systems for handling iron but delegated responsibility wisely. He had the trait of choosing others who knew better than himself what to do.²⁵ His rule

²³ Emmeline Pankhurst, *My Own Story* (Hearst's International Library Company, New York, 1914), pp. 112 ff.

²⁴ Franklin K. Lane, *The Making of Herbert Hoover* (The Century Co., New York, 1920), p. 329.

²⁵ *The Autobiography of Andrew Carnegie*, p. 24.

was to make his associates great. Likewise Booker T. Washington organized his staff so well that almost from the beginning he had "the students do practically all the work of putting up the buildings and carrying on the various departments" of Tuskegee.²⁶ Not only that but his skill of organization was such that Tuskegee "ran smoothly and without apparent loss of momentum for the nine months out of the twelve, during the greater part of which he was obliged to be absent raising the funds with which to keep it going."²⁷ Still more significant, it seemed to the present writer when he was at Tuskegee early in 1932, that the institution was still running largely according to the excellent patterns developed for it by Booker T. Washington, although Mr. Washington had passed away more than sixteen years previously.²⁸

Organization within organization gathers momentum and enables a leader to multiply himself indefinitely.²⁹ By organization a leader may multiply himself without limit, but to what end? To his own glorification and downfall? Or to the advancement of a cause, to his own gradual disappearance from the major scene, and to the organization's new forms of creativeness? If the latter goal is to be reached, then intelligence must be given rein throughout the organization; new ideas must be placed at a premium.

Franklin organized some of his acquaintances into a club of mutual improvement, which was called the *Junto*. The rules required that every member should produce one or more queries on any point of morals, politics, or natural philosophy, to be discussed by the company. The club was to be conducted with the sincere spirit of inquiry after truth.³⁰ But how shall

²⁶ *The Story of My Life and Work* (J. L. Nichols and Company, Chicago, 1900), p. 97.

²⁷ *Ibid.*, p. 273.

²⁸ See E. S. Bogardus, "Tuskegee and Booker T. Washington," *Sociology and Social Research*, XVIII:466-471.

²⁹ Enoch B. Gowin, *The Executive and his Control of Men* (The Macmillan Company, New York, 1915), p. 73.

³⁰ Albert H. Smyth, *The Autobiography of Benjamin Franklin* (American Book Company, New York, 1907), p. 115.

a leader direct the growth of an organization? By the elephantine method of increasing its size or by the throwing off of new organizations? For efficiency, quantity production, and monumental structure, the former is the better; for democratic results, the latter. The autocratic leader prefers the first; the democratic the second. "The club [Junto] was so beneficial to its members that it was proposed to take in more members. Franklin was opposed to this but he suggested that each member organize a subordinate club. If they did this more citizens would be improved. This was done and it was very successful." ³¹

The essence of democratic leadership through social organization is found in working with others, in knowing their strong and weak points, their unsatisfied desires, and their "sore spots," and in securing a wholesome integration of efforts. Some leaders fail at the point of aloofness, of getting out of touch, of superiority behavior. Some leaders stress co-operation but chiefly a one-sided coöperation in which all do what the leader wishes. Theodore Roosevelt was quick to appreciate the democratic elements in leadership. "I learned," said Theodore Roosevelt, "the invaluable lesson that in the practical activities of life no man can render the highest service unless he can act in combination with his fellows, which means a certain amount of give-and-take between him and them." ³² System and organization thus run a long gamut of factors that contribute effectively to achievement and leadership.

PROBLEMS

1. Where should system in leadership begin?
2. How far have you made a systematic analysis of your own abilities?
3. How far do you budget your time?

³¹ *Ibid*, p. 182.

³² *Theodore Roosevelt, an Autobiography* (Charles Scribner's Sons, New York, 1920), p. 85.

4. Is it true that "executive ability is the art of earning one's living by the sweat of another man's brow"?
5. How may a leader be democratic and still act as the chief executive with thousands under him carrying out his plans?
6. Explain: A great leader is one "who makes his associates great."
7. When should leaders cooperate?
8. How may a leader develop morale in an organization?
9. Can you name any function that a person performs which is more important than developing morale in a social organization of which he is the leader?
10. Should the leader of an organization treat his staff and assistants as equals?

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PART V

PRINCIPLES AND THEORIES

CHAPTER XV

INTROVERSION AND EXTROVERSION

Ever since the introversion and extroversion theory was developed by Jung, its relation to leadership has been a pertinent problem.¹ Inasmuch as introversion involves thinking about ideas, its relation to intellectuality and mental leadership is close. Inasmuch as extroversion is thinking about the objective world and its activities, its relation to social leadership is also direct.

To the extent that introversion means a turning away from the world and its affairs, it runs the risk of undue theorizing, impracticality, and at times of asceticism, and thereby checks its own leadership possibilities. To the extent that extroversion runs here and there after the husks of the objective world, rarely reflecting deeply on the meaning of facts, it turns its leadership value into froth and foam, signifying little or nothing.²

EXTROVERTIVE LEADERSHIP

The extrovertive person develops superiority feelings and by his nature is protected against inferiority reflexes. Therefore, he is not embarrassed in the presence of peers or of superiors. He is enabled thereby to do himself justice, to appear at his best, to achieve whatever recognition and leadership is his due. If he blunders, he "writes off" the mistake and proceeds as

¹ See C. S. Jung, *Psychological Types* (Harcourt, Brace and Company, New York, 1926).

² See R. G. Gordon's *Personality* (Harcourt, Brace and Company, New York, 1926), p. 188, for pointed comments on Jung's sub-divisions of the introvertive intuition type, the introvertive sensation type, the extrovertive intuition type, and the extrovertive sensation type.

though nothing had happened. His self-confidence is "catching." Others seeing his ease and freedom, his unhampered energy and initiative are stimulated "to cut loose and do things." His superiority tendencies unless carried too far are capital, producing leadership.

The extrovertive person may easily grow too puffed up or too careless, and invite derision. If he becomes pompous or obtrusive his leadership soon ceases. At any rate leadership thrives best between the extremes of the overaggressiveness of the extrovertive and the inferiority complexes of the introvertive.

The extrovertive person goes out to meet life and to enjoy it. His enthusiasm is contagious. He marches into a variety of social situations and gains valuable experience. His very style stamps him as a potential leader. He does not hold back but responds easily to the pack as their leader. Because he runs well with others, he learns how to lead well.

Therefore, the leadership of the extrovertive is likely to be superficial. It is rarely well thought out. It does whatever the hour calls for. On the whole, it is wide-awake but not creative. It accepts "whatever is" without deep reflection or criticism. It risks its life in defending the group but not in defying the group. It is bold and brave when well supported. It both takes and gives orders well.³

Extrovertive leadership reacts quickly and forcefully to opponents. It is rapid-fire, preferring speed to accuracy. It is partizan, rarely judicial. It takes sides and almost at once proceeds to prosecute or defend. It is practical; it knows what to do at once, adapts itself to new crises, grows reckless at times, lives in the present. It is better in a sudden attack than in a long-drawn-out campaign. It gets up in meeting before the discussion is over and demands: "Let's do something."

³ An excellent chapter on "The Objective Attitude" is found in William H. Burnham's *The Wholesome Personality* (The Macmillan Company, New York, 1932), Ch. VII.

Extrovertive leadership hustles. It has a "go-getter" philosophy. It would make the most of the present and let to-morrow take care of itself or go to the dogs. It lives in its environment and is recognized and rewarded by its associates. It enjoys after-dinner speeches and glories in "hail fellow well met." It feeds on popularity, often losing its head to applause.

Extrovertive leadership is ambitious, even impulsive. It is courageous and optimistic. It passes out compliments freely, gives a helping hand to all in need, drops the present task to render aid, and endears itself to the multitude.

Extrovertive persons lead in physical contests. They excel in muscular tasks. They are "doers" of the word of truth. They lead mass movements.

The youth movement is chiefly extrovertive. The successful leader of the boy's gang and of the Sunday School picnic, alike are extrovertive. The extrovertive leader does not count the cost. He acts and then makes adjustments later. He leads on the playground but not in his classes. He loiters much and works by spurts. He likes to step out and receive the plaudits and the glory.

The extrovertive person easily turns into a "boss." He likes to handle large groups of people. He grows impatient of democracy; he tires of waiting for others to act. Athletic champions are likely to be extrovertive. Most football heroes are extrovertive. This is why so many of them have difficulty with studies and scholarship. The fact that normally they are not of the introvertive and studious type is as significant as the fact that during the football season so much time is required in training. Of all athletes the track man is often the most introvertive—he runs alone.

INTROVERTIVE LEADERSHIP

Introvertive leadership is mostly indirect. It sets patterns, stimulates creative activity, challenges by its brain children.

It works by patience, sometimes waiting decades or centuries for results.

Introvertive leadership challenges. It sometimes goes to the extreme of saying that "whatever is, is wrong." At least it believes that whatever is, can be improved, and "is out" to improve it.

Introvertive leadership often has its nemesis in inferiority complexes. It is sensitive to criticism. It indulges in periods of inactivity due to discouragement if not of hopelessness. It is not in harmony with the world and is consequently disturbed and restless.

Painstaking self-study is characteristic of the introvertive leader. Conscience plays a large rôle. Conflicts and fears often inhibit and paralyze otherwise superior ability. Too much weighing of facts and procedures produces hesitancy, and hesitancy halts potential ability to do and achieve.

Introversion generates radical leadership in religion, politics, and economics. An introvertive person sees injustice and challenges vested interests.

The introvertive leader is frequently a lone worker. He does better by himself than in collaboration. He consults "his own mind" more than he does his associates. He may be more logical than practical, more respected than loved. His independence makes him stand out but not always as a magnet.

Introvertive leadership may be handicapped by temperamentalism, neurasthenia, and fitfulness. It has its "ups and downs"; it is overserious.

Introvertive leadership stresses accuracy. It is inhibited, holds back, takes great pains. It reacts cautiously to attack, studies the whole situation, but once it has made up its mind, it puts up a determined, lasting fight. Its weakness is its tendency to harbor grudges and to overestimate its own importance.⁴

Under new circumstances the introvertive leader is often at

⁴ See Geraldine Coster, *Psycho-Analysis of Normal People* (Oxford University Press, New York, 1926).

first at a loss how to proceed, but he may arrive later at a profound solution of a problem situation. Slowness of movement and of decision are weaknesses in crises, but given time, they may achieve a leadership rank.

The strong points of introvertive leadership are found in reflection and abstraction. A person who can penetrate to the bottom of a problem has a distinct advantage over other persons. He commands respect through sheer ability to grasp the totality of a problem and to hold more factors of a situation in his mind than other persons can do.

The introvertive leader is not easily distracted; he concentrates well. He reads a great deal; he may write much. He is finely strung emotionally and responds well to the deeper feelings of others. He senses the epic nature of events that the extrovertive person does not notice. He contributes greatly to world progress through invention and research. He writes the world's most lasting poetry and composes its classical music. He is better at describing utopias than at carrying out the details of social reform. He theorizes well but often reacts against routine work.

Introvertive leadership often depicts a situation too well, especially one that is full of danger. As a result, it may defeat its own efforts. The highly introvertive person makes a poor soldier. Because he is overly sensitive, he becomes paralyzed:

War is a d—— horrible thing. Five or six times I have hopped over the top with a hundred men. As we came to the zero hour eight or ten men on the average wouldn't leave the trench. Sometimes there were a dozen, sometimes two or three. They became absolutely paralyzed. Nearly always it was the highly intellectual types who were affected in this way. Some of them are still paralyzed.⁵

John Burroughs well illustrates a special type of introvertive leadership. As a naturalist he acquired a remarkable following. The recognition that he received is all the more

⁵ Life history of a German prisoner of war, secured by Dr. Clarence R. Johnson, formerly professor of sociology, Robert College, Constantinople.

unusual when it is considered that he lived the life of a rural person and of "a rather obscure man of letters." He took satisfaction in living apart—both from people and from the stirring events of his time. Not a participant in but a spectator of events was he. He frequented not "the great public highways," but the by-paths. He recoiled "from noise and strife," and even from "fair competition." He liked "to see his days, linked each to each by some quiet congenial occupation."⁶

INTROVERSION PLUS EXTROVERSION

The introvertive leader and the extrovertive leader supplement each other. One plans; the other carries out. One is theoretical; the other is practical. One is critical; the other, happy-go-lucky. One is serious; the other, cheerful. One worries; the other sheds care. One dreams; the other acts.

Introversion and extroversion tendencies are partly hereditary; in their extremes they are largely so. Social stimuli are effective in early years in shunting an individual toward one extreme or the other of the introversion-extroversion scale. William McDougall puts the hereditary-stimuli situation as follows:

There can be no doubt that introversion and extroversion are in the main inborn constitutional peculiarities; that the extreme types are born rather than made. Yet it is equally clear that the circumstances of life, especially of youth, may do much to push the individual toward one or the other end of the scale; hence, the neutral point, at its middle, is often largely determined by circumstances of training and early experience.⁷

It is often said that youth is extrovertive and old age is introvertive. The kernel of truth here is that most persons grow

⁶ See Clara Barrus, *The Life and Letters of John Burroughs* (Houghton Mifflin Company, Boston, 1925); also Clifton Johnson, *John Burroughs' Talks, His Reminiscences and Comments* (Houghton Mifflin Company, Boston, 1922).

⁷ William McDougall, *Outline of Abnormal Psychology* (Charles Scribner's Sons, New York, 1926), p. 435.

more introvertive as they grow older. Not all shift over from one side of the introversion-extroversion scale to the other. The first as extrovertive leaders grow more cautious with experience and more introvertive; the second as introvertive leaders become still more introvertive with age.

Rarely do two naturalists illustrate the complementary nature of introversion and extroversion as do Cuvier and Agassiz. Interestingly enough both were of French descent, having been born in adjacent regions, although Cuvier lived earlier than Agassiz. The following summary affords a unique contrast of introvertive and extrovertive traits.

Agassiz delighted in making pupils. . . . Cuvier on the contrary never took the trouble to make pupils. . . . Cuvier took care to screen himself, and preferred the solitude of his laboratory and library, while for Agassiz solitude was insupportable. . . . He courted bustle. . . . As soon as Agassiz had found something new, he proclaimed it even before he had obtained all the proofs. . . . He was a leader of men, and above all a charmer. Cuvier, on the contrary, was difficult to reach, always on his guard, and very reserved. He did not care about publicity but he was extremely desirous to make discoveries and keep them secret, until he had deduced all the consequences, and proved them beyond question.⁸

It is also said that women are more introvertive than men. This generalization is probably true, if judged by the results of introversion-extroversion measurements of personality. On a twenty-point introversion-extroversion scale, women on the average are a few points more introvertive than are men. This may mean that women as a class are somewhat more imaginative, apprehensive, and sympathetic than men, and not that they are more intellectual. As a result of a more finely adjusted organism they sense danger sooner than men and their extrovertiveness is inhibited. They have been more circumscribed than have men, and hence less experienced in many directions.

⁸ Jules Marcon, *Life, Letters, and Works of Louis Agassiz* (The Macmillan Company, New York, 1896), p. 232.

Consequently their extrovertive tendencies have been checked by custom and convention. Here and there a Jeanne d'Arc breaks the bonds, and dashes forth to perform dramatically. The more common type of woman leader is the quietly persistent and insistent person such as a Jane Addams or a Florence Nightingale.

The evidence seems to show that the Oriental is more introvertive than the Occidental. As a result Oriental leaders have run more to the mystic and spiritual, and Occidental leaders to the social and material. The Oriental has created religions; the Occidental, dollars and machines.⁹ It is interesting to note, however, that second generation Orientals in the United States freely take on extrovertive ways. Hence the present marked difference between West and East may be more a matter of culture than of heredity.

PROBLEMS

1. What was Jung's contribution to the study of leadership?
2. Why are the terms *introvert* and *extrovert* misnomers and dangerous to use?
3. What substitutes would be better?
4. Is introversion or extroversion inherited?
5. Do introvertive persons make better generals or soldiers in the ranks?
6. Would you, if you were an employer, promote your best bench-mechanic to be a foreman?
7. What advantage do the ambivertive have as leaders over either the primarily introvertive or extrovertive? What disadvantage?
8. Is the social reformer chiefly introvertive or extrovertive?
9. What can introversion-extroversion tests indicate of value regarding leadership?
10. If a person grows more introvertive with age should he change his leadership position to one requiring less extrovertive activity?

⁹ R. G. Gordon, *op. cit.*, p. 176.

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CHAPTER XVI

MARGINAL UNIQUENESS AND MAGNETISM

While human beings are pretty much alike the world around, and while both mighty and humble are "just folks," yet interesting differences exist. It is these differences which constitute intriguing margins of uniqueness and possible explanations of leadership. Although two persons may have a great deal in common yet at the same time they may have striking margins of uniqueness.

According to the *marginal uniqueness principle of leadership* one person can do certain things that others cannot. Hence, to the extent that the one can do something important which others are interested in, he may become a leader in that important particular. Marginal uniquenesses create special opportunities to achieve and to lead.

At once it may be pointed out that many of the margins of uniqueness characteristic of each person are relatively unimportant, such as differences in style of walking, carriage, voice inflection, handwriting, and the like. But these are the more superficial margins. In addition there may be deep-seated and dynamic margins, such as ability to penetrate certain problems, to experience flashes of insight, and to be creative.

Aguinaldo commands the consideration of all who have taken the trouble to study his character and watch the trend of events of which he is the central figure. There is something in this little Tagalog that commands respect, something that commands attention. There is quality out of the ordinary in a man, born in the wilds of an outlying island, uneducated, uncultured, untravelled, who possesses the power to inspire men to heroism and self-sacrifice; who mustered an army out of men who never fought but with the knife,

bow, and arrow; who held in check the violent passions for revenge, plunder, and destruction in a race accustomed to cruelty and oppression from the white man.¹

A friend and I visited D the other day and afterwards the friend voluntarily remarked: "What an intellectual stimulation D is, and how good it is to meet a conversationalist who can talk about worth while matters and make them fascinating." D can discuss Einstein's theory of relativity and make it as interesting as the latest news about football is to a college athlete. D inspires me to study his conversations and perhaps by hard work measure up toward his unstudied abilities. He is my ideal conversationalist and in this respect is my greatest daily leader.²

ORIGINS OF MARGINAL UNIQUENESS

The origins of marginal uniqueness are found first in *heredity*. No two persons save identical twins have the same heredity, and even identical twins may not have the same heredity in every particular. Each person (barring the possible single exception) has a unique combination of genes, and hence has a fundamental basis for margins of uniqueness. Some of these biologically derived uniquenesses may afford a leadership impetus.

Another important origin of marginal uniqueness is found in the fact that no two persons, not even identical twins, experience the same *social stimuli*. In fact, no two persons are played upon by the same social stimuli for a single day. The totality of differences in social stimuli over a period of several years may count up surprisingly. If two persons have nearly the same heredity but experience different stimuli one may thereby become a leader and the other a follower.

As a rule no two children in the same family have the same parents. Since a pair of parents are older when one child is born than when the next one arrives, they have acquired added years of experience and have changed perhaps in significant

¹ Edwin Williams, *Aguinaldo* (Lothrop, Lee & Shepard Publishing Co., Boston, 1901), p. 13.

² From personal interview data.

attitudes. Even non-identical twins do not have the same parents, for a parent rarely reacts exactly the same to such children. He has his likes and dislikes for the differing personality traits of his children, and hence is a somewhat different parent to each. These variations in stimuli from parents and others bring out margins of uniqueness that make leadership possible.

No two children have the same playmates, at least not after they reach adolescence. Two brothers or two sisters usually vary greatly in their choice of chums. Here again are differences in social stimuli which may result in margins of uniqueness and in leadership-followership distinctions.

Take any day and catalogue the experiences and reactions thereto of any two friends, or members of the same family, not to mention two casual acquaintances, or two strangers, and observe the differences—varied origins of uniqueness and of possible achievement and leadership.

Cultural factors vary. Two children may start with similar cultural heritages, yet before long one acquires additional cultural knowledge along one line and the other in another field. One reacts favorably and the other unfavorably to a given custom or tradition. The origins of uniqueness that sometimes explain leadership may be found in cultural differences.

In the fourth place the *interaction* of hereditary uniqueness, stimuli uniqueness, and cultural uniqueness creates an additional uniqueness. The distinctive from one direction plays upon the distinctive from another source and, unless the two neutralize each other, new elements of distinctiveness will arise. Personality, thus, has at least four sources of marginal uniqueness and therefore of special ways in which leadership may develop.

Uniqueness and originality may be explained in terms of creative synthesis. One chemical element meets another in certain proportions and the product manifests properties not possessed by either of the constituent factors. If two parts of

hydrogen and one part of oxygen, both gases, create a liquid with properties not found in either oxygen or hydrogen, then it is not surprising if combinations of personality traits result in new and perhaps original traits. In the same way a person may place an idea alongside of another idea and at once a third idea, new, distinctive, and original, may flash into being. Ordinary qualities when placed in juxtaposition may result in extraordinary traits. Originality is not always an addition of two traits, but it may be the product and the creation of an interaction.

A person may augment his originality and his leadership possibilities by getting out of a dull, unstimulating environment into a lively one. He may give up mediocre associates for wide-awake, challenging ones. While he cannot change his heredity, he need not grow discouraged so long as he can seek out active-minded associates and environments. By forsaking a mediocre group or one no longer stimulating, for one more stimulating, a person may increase his originality and his possibilities of developing leadership.

PERSONAL MAGNETISM

"He has personality" is a popular phrase, vague but throbbing with meaning. *Personality* in this sense is personal magnetism and not a mere totality of traits. Personal magnetism means that a person has characteristics with special power to attract attention. If he arouses your attention unfavorably you ascribe notoriety to him, but if favorably then he may become your leader.

Personal magnetism involves evaluation; it is a relativity phenomenon. A person may be magnetic in the eyes of a friend but disgusting to an opponent. What pleases and attracts me in another person may displease and repel you. A sad face with droopy eyelids and a languid voice may be magnetic to you but repellent to me. Personal magnetism is an end result

of a social process in which the traits of a person are rated according to the values held by other persons. The elements in personal magnetism vary therefore according to the values held by the members of social groups.

Testimony to the existence of a baffling something called personal magnetism is found in history and biography. Of the Earl of Chatham it has been said: "Everybody felt that there was something finer in the man than anything he said." Of Phillips Brooks: "His genial presence filled the room." The ill-fated De Lesseps could speak and "in the face of the charm he exerted his opponents became his friends." ³ Mirabeau is credited with a personal charm that opened the hearts of nearly all whom he met. A pleasing radiation of energy often creates followers.

ELEMENTS OF MAGNETISM

A *sparkling eye* is a special element in personal magnetism. The eye, "the window to the soul," is the most important single physical feature of personality. It can charm or quell. The sparkling eye commands attention by its rapidly changing concentrated nature. It fascinates by its wide-awake character, by its ability to arouse hope and enthusiasm, by its indication of native buoyancy.

Sometimes the magnetic eye is the *overpowering* eye. It is said that John Wesley could overawe a mob with the still and searching look of his eye. Of Agamemnon, Homer says, "His eyes gleamed like burning coals." Charles Parnell, Irish statesman, "would give a stern straight look from those strange eyes of his, and I have seen even bold men shrivel under the gaze." Certain holy men of India "do not fear to sleep out in the jungle, because they know they can dominate a tiger with their eye."

The human eye speaks louder than words. It reveals the soul of personality. Of Bismarck, it has been said that "his

³ Gustave LeBon, *The Crowd* (T. Fisher Union, London, 1903), p. 158.

tall, imposing figure, his piercing light-gray eyes revealed an extraordinary personality," and that his eye told "a wondrous story." In the case of Colonel E. M. House, his eyes are credited with being his most distinguishing feature. He was all eyes:

Nature had made Colonel House all eyes—trivial in figure, undistinguished, slightly ludicrous, almost shambling, shirking under observation so that he gained a reputation for mystery with only one feature to catch your attention, a most amazingly fine pair of eyes. It was as if nature had concentrated on those eyes, treating all the puny rest of him with careless indifference. They are eyes that delight in seeing, eyes to seek a place in the first row of the grand stand of world events, eyes that turn steadily outward upon objective reality. Not the eyes of a visionary—House got his visions of the brotherhood of man and the rest of it at second-hand from Wilson—eyes that glow not with the internal fires of a great soul, but with the intoxication of the spectacle.⁴

A well-proportioned physique and features supported by graceful movements and gestures are magnetic. An Apollo arrests attention wherever he goes. A chiseled face, a crown of iron-gray hair, a dignified bearing, poised carriage—all these attract because they are inherently pleasing and because in a superlative degree they represent what most people like but do not have. Sheer size commands by inference; beauty of form, by pleasing. In order that it may continue to exert special influence a well-proportioned physique must be accompanied by superior personality qualities. It disappoints when its content fails to measure up to magnificent promise.

Goethe, who was credited with considerable personal magnetism, captivated people first by his excellent physique and carriage, second by his youthful vivacity, and third by his soulful eyes. He had "the secret of eternal youth" and "carried with him into middle life and old age much of the fresh vivacity of his early years."⁵

⁴ *The Mirrors of Washington* (G. P. Putnam's Sons, New York, 1921), p. 92.

⁵ James Surie, *Life of Johann Wolfgang Goethe* (The Walter Scott Publishing Company, Ltd., London, 1888), p. 171.

That personal magnetism is sometimes found in the *human voice* is widely attested. By its range, its ability to touch responsive chords in other persons' lives, its melodious qualities, it arouses and commands. Of Frances E. Willard it was said that "her voice was clear and melodious and strong, with a peculiar quality of blended defiance and deference, of tenderness and intrepidity that gave it an indescribable ring."⁶ It was said that "her voice had the melodious swell, the exquisite flexibility, the varied richness, the height and depth which made her capable at all times of touching into response almost every string in human nature."⁷

A well-modulated, musical voice is magnetic. Perhaps it ranks next to the eye in compelling power. At times, for example over the radio, it eclipses the eye. It arrests attention by its rhythm, its intonations and inflections, its carrying power, its revelation of the mysteries of personality. At times it takes on an appealing note, again a commanding tone, and then drops into a hushed whisper which silences a multitude. It is regal in its personality power, more often in its still small notes than in its bellowy tones. It achieves special heights when holding thousands spellbound by "its fathomless beauty and artistry" poured forth in the symbolism of some of the universal tragedies of human experience.

Magnetism often consists in seeing old things in a new light. Unexpectedness that is fitting is magnetic. In conversation with John Galsworthy one gets "fresh angles, new lights," but neither at the expense of truth nor "just for the sake of being unexpected." Some persons are able "to live originality." Says one observer: "I always seek A's presence, and hang on every word of his. No subject is ever mentioned in the traditional way, but always with new insight. His point of view has a

⁶ Charles J. Little, "Miss Willard's Public Life," *Chautauquan*, XVII:73.

⁷ Frank W. Gunsaulus, "Frances E. Willard as an Orator," in Anna Gordon, *The Beautiful Life of Frances Elizabeth Willard*, a Memorial Volume (Woman's Temperance Publishing Association, Chicago, 1898), p. 345.

uniqueness that rarely fails to set my brain leaping with the exhilaration of new thoughts."⁸

Sometimes magnetism is found in a combination of personality traits. A case in point is the "vitality, effortless self-confidence, enthusiasm, and joyousness of President Franklin D. Roosevelt." The effect of contact with his unique personality has been aptly described:

Another man might have made some of Mr. Roosevelt's decisions, but they would not have had the same effect. He has the ability to warm and stimulate all who come in contact with him.

The stream of callers at the White House is an absorbing "before and after" study. Men go into his office haggard and gray-faced from worry or overwork and come out looking as if they had just returned from their vacations.⁹

Some college instructors maintain attention without seeming effort. Some relieve the dull moment with an outcropping of unexpected humor. Some keep the minds of their students alert with unusual and startling but not inappropriate remarks. Some shock their way along:

He used his ideas to dynamite holes in the sky for the students. Sometimes the ideas disappeared in the explosion or on more critical examination proved themselves to have been of doubtful value, but this troubled him not at all if he could feel that he had made an opening in men's prejudices through which the light of truth might come.¹⁰

Magnetism involves a radiance of personality and a warmth of feeling easy to recognize but hard to describe because of its subjective nature. This radiance is expressed in facial gesture and vocal intonation. David Starr Jordan's "warmth of

⁸ From personal interview data.

⁹ Ernest K. Lindley, *The Roosevelt Revolution* (The Viking Press, New York, 1933), p. 272.

¹⁰ Lorine Pruette, *G. Stanley Hall* (D. Appleton and Company, New York, 1926), p. 157.

feeling" was shed abroad widely, and "it was said that 'one had less need of an overcoat in passing Agassiz's house than any other in Cambridge.'" ¹¹ "Agassiz was something more than a very strong zoölogist, he was a man of what people call, in defiance of physics, 'magnetism.' Everybody sought his society, and no one could stand before his words and his smile." ¹²

ENTHUSIASM AND MAGNETISM

Enthusiasm if kept under control is a noticeable element in personal magnetism. It purveys a buoyancy that is catching. In the presence of a buoyant personality, discouragement reverses itself and looks at life through a new lens. People like to follow a buoyant person because of the hope and faith that is radiated, and because they themselves like to be buoyant.

Enthusiasm radiates energy, and energy is stimulating. Enthusiasm is catching. It makes us all feel younger. It arouses us to pick up ourselves and follow. Enthusiasm creates a pleasing atmosphere. It makes people feel that things are not as bad as they seem.

Enthusiasm is a youthful trait. It sees the goal large and the obstacles small. Evangelists have won thousands of followers by picturing Heaven where there will be no more troubles, where there will be rejoicing for ever and ever, where loved ones will be reunited and where the sorrows of this fleeting life are gone forever. When enthusiasm is coupled with common sense and determination, it makes for leadership, because enthusiasm is appealing. It generates hope in those who might otherwise become downcast followers.

Enthusiasm is based on confidence. Franklin D. Roosevelt commanded many new followers as soon as he became President by the confidence which he literally radiated throughout the whole United States in his radio addresses. No matter how

¹¹ Article on David Starr Jordan, *Encyclopædia Britannica* (14th edition, 1929).

¹² Theodore Lyman, "Recollections of Agassiz," *Atlantic Monthly*, 33:225.

troublesome the issue, his voice came over the radio breathing an assurance that drew thousands if not millions to him.

Enthusiasm and youthfulness are impelling because they confidently look forward to future achievement. In the light of these reassuring possibilities, the losses of the day shrink. He who with assurance can offer interesting opportunities commands our followership.

"A sunny disposition is worth more than fortune," said Andrew Carnegie.¹³ He then proceeded to say that the mind like the body can be moved "from the shade into the sunshine." He pays great tribute to optimism in these words: "I think my optimistic nature, my ability to shed trouble and to laugh through life make all my ducks swans, as friends say I do, must have been inherited from this delightful old masquerading grandfather whose name I am proud to bear."¹⁴

Since enthusiasm is an emotional trait it must be kept in check or it will cancel its own magnetism. If it overshoots the mark, its followers fall away unless it can be redirected. Ordinarily it must be coupled with common sense and personal control, or else lose repute. It is easily carried away by its own momentum and then falls flat because of unreliability. To be a leadership quality, enthusiasm must have solid ground from which to express itself. It must give evidence of being cognizant of the weaknesses in a situation while promoting special features. There must be a reflection of truth through personality such as "marked the dramatic rhapsodies of Patrick Henry."¹⁵ Enthusiasm attached to facts commands attention. "It might be said of Booker T. Washington that his statistics were on fire."¹⁶

¹³ *The Autobiography of Andrew Carnegie* (Houghton Mifflin Company, Boston, 1920), p. 3.

¹⁴ *Ibid.*, p. 3.

¹⁵ Mary G. and Edna L. Webb, editors, *Famous Living Americans* (Webb and Company, Greencastle, Indiana, 1915), p. 297.

¹⁶ Emmet J. Scott and Lyman B. Stowe, *Booker T. Washington, Builder of a Civilization* (Doubleday, Page & Co., New York, 1916), p. 27.

SINCERITY AND MAGNETISM

Nothing can take the place of sincerity in the magnetic personality if leadership is to be attained. Honesty, courage, standing for principle—these are the backbone of all magnetism except that which is ephemeral and cheap. This idea is well stated in Ibsen's pronouncement that the great task for democracy is to make every man a nobleman.¹⁷ Personal magnetism is not entirely mysterious. It is not always "a magic quality bestowed on one in a thousand and denied to all the rest." A consuming sincerity and an overwhelming faith often comprise the essence of magnetism. Of youthful Robespierre, Mirabeau once said, "That man will go far; he believes every word he says." It remained for Ralph Waldo Emerson to make the startling and enlightening pronouncement, "What you are thunders so loud I can't hear what you say."

What one is, however, is reflected in a thousand ways—by a look, a gesture, the way one holds one's head, the way one stands, in short, by trifles. Behind ways of acting are ways of feeling—a lack of or a sense of authority, of justice, of values. Madame Schumann-Heink remarks:

I can express as much through my back as my face. You can express everything in the way you lift your head—the way you turn your eye—the way you move your hand—if you know *how* to do it. . . . You must have authority—authority in yourself and in your art. If the groundwork is real, if you know what you want to do, you have that authority. And the audience feels that the minute you step your foot on the stage before you have opened your mouth even—say what you like.¹⁸

Love sometimes makes a leader supreme. Press despatches in April, 1931, told how Gandhi overcame his fiery opponents by a dauntless appeal to love. He developed and was accredited with a sense of the supernatural.

¹⁷ Henrik Ibsen, Rosmer in *Rosmersholm* (Charles Scribner's Sons, New York, 1928), p. 41.

¹⁸ Mary Lawton, *Schumann-Heink, The Last of the Titans* (The Macmillan Company, New York, 1929), p. 372.

The younger radicals, who look more and more to Russia for their inspiration, made so determined an attack on Gandhi's program of negotiation with the British that there were times during the Karachi conference when the Mahatma was reported to have been in actual physical jeopardy. Yet Gandhi met this opposition from the firebrands within his own ranks in exactly the same spirit that he has manifested toward the British government. And the result seems to have been equally successful. When one reads the words which the Mahatma spoke to a delegation of his most outspoken critics, it is not hard to understand this disarming of opposition. "I shall not complain if you beat me," Gandhi assured these believers in direct action. "I have no bodyguard; God alone keeps vigil over me. Some think me crazy, some a fool because of my love for my enemies, but it is the very foundation of my whole life's work and creed. I have nothing left to sacrifice. I have no worldly possessions. I am a beggar. But the day that India abandons the sacred principle of non-violence, I shall let my fragile body perish. If you say that I am doing harm to India, you have a right to do so; but it is my duty to turn you to the path of love and truth. I have no weapon against you except love; let none take upon himself the duty of protecting me. God alone can do that." "Before the Mahatma had finished," comments the Associated Press, "his antagonists were sobbing. All left in a humble, penitent mood."¹⁹

While personal magnetism depends largely on inherited traits, yet much can be done by any person to eliminate crudities and to polish up the awkward spots in his personality. By sincerity, whole-hearted activity in helping others, gentleness of manner yet forcefulness in standing for social values, a person can often achieve a deeper and more lasting personal magnetism than that which grows out of physique, wit, or scintillation, and thereby place himself on the highway to leadership.

PROBLEMS

1. What is uniqueness?
2. What is "margin of uniqueness"?
3. What is the relation of uniqueness to individuality?

¹⁹ Editorial, *Christian Century*, XLVIII:468 (April 1, 1931).

4. How common is uniqueness?
5. How is uniqueness a leadership principle?
6. Which origins of uniqueness are the most important?
7. How is experience related to uniqueness?
8. What kinds of experiences are most important for the development of uniqueness?
9. When does uniqueness fail to produce leadership?
10. What is the difference between the uniqueness based on introvertiveness and that based on extrovertiveness?
11. If inspiration is the source of much original achievement, how can the cold, analytical methods of science be justified?
12. Is uniqueness limited only to matters involving a high intelligence?
13. What is the relation of uniqueness to intelligence?
14. What is the relation of uniqueness to character?
15. Can the ordinary person achieve uniqueness in any one of several fields of activity or only in one or two fields?
16. Is uniqueness a general or a specific trait?
17. Is a large proportion of the uniqueness of young children a result of heredity?
18. How far is uniqueness due to the urge to achieve special status?
19. How far is uniqueness due to a courage that dares to challenge the standardized and the customary?
20. Is uniqueness a primary trait, or a secondary one, that is, the result of other traits?
21. Is uniqueness in religion different from uniqueness in science?
22. What can be done to insure social rather than anti-social uses of uniqueness?
23. Does the claim that the Japanese are great imitators mean that they are lacking in originality?
24. In what ways does college life stimulate a wholesome uniqueness?
25. How can we account for the fact that the three great religions of the world originated where the individual and originality are submerged?
26. Choose three persons who have personal magnetism and write down in transitive terms and in parallel columns what they do that accounts for the magnetism. Compare the results.
27. When is personal magnetism related to external factors such as size, physique, carriage, and the like?
28. What quality or trait is most frequently found in personal magnetism?

29. How far can personal magnetism be built up?
30. What are the main dangers to a person of being magnetic?

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CHAPTER XVII

FOCALIZATION OF PSYCHIC ENERGY

The "focalization of psychic energy" theory of leadership means that a person of normal mental and physical ability may by deliberate concentration of his energy attain to superior levels of achievement and hence become a leader.¹ According to this theory a person does not have to be born a genius in order to attain to superior levels of achievement. By definite focalization of his psychic power he may become a virtual genius. Moreover, a person may become not only what has been called a genius by hard work, but he may select within limits the field in which he becomes a genius. It has been well pointed out that the genius by hard work has a great advantage over the born genius, namely, that he can select a field for superior endeavor while the born genius has to work in the field nature has selected for him, or not at all.

Focalization of psychic energy is first of all concentration of attention. Consider John Wesley riding day after day, using his saddle as a library chair and reading to the swaying of his horse. "As to his skill as a horseman, any ungracefulness in his seat was doubtless accounted for by the fact that he always had a book in his hand. His saddle was his study; most of his wide miscellaneous reading was done on horseback. Indeed, there seemed no other time to do it."²

To Oliver Wendell Holmes, jurist, his biographer attributes remarkable powers of concentration. Silas Bent says of him: "From the moment Holmes entered law school he never once

¹ See James Q. Dealey and Lester F. Ward, *A Text-Book of Sociology* (The Macmillan Company, New York, 1912), p. 44.

² C. T. Winchester, *The Life of John Wesley* (The Macmillan Company, New York, 1906), p. 119.

scattered his fire. As a writer, as a speaker, teacher, jurist, every movement and every outgiving was the product of a considered and concentrated attention."³

A person of ordinary ability can focalize his psychic energy in some one particular and achieve first rank. A high level of recognition will be reached—not by a stroke of genius but by plodding and perspiration. As ordinary rays when turned through a sun glass will burn a hole in a substance beneath, so ordinary ability when focalized for a period of time will accomplish the unexpected.⁴

Edward Bok once said that in business "concentration means success." He did not emphasize talent or genius but concentration. Hence he "immersed himself in business." By this process it is possible "to do a *common thing uncommonly well*." Columbus sailed an ordinary boat but he secured an uncommon result. Franklin flew an ordinary kite, but he made an uncommon observation. John Wanamaker sold dry goods, but he sold them "uncommonly well." Paavo Nurmi runs, but he runs "uncommonly well." William Hoppe, Jr., rolls three ivory balls on a green table, but he rolls them "uncommonly well." Paderewski plays well-known musical compositions but interprets them "uncommonly well." The hours of practising, the sticking to the job when all favorable signs fail, the almost unreasonable holding fast, or focalization, are major explanatory elements. Boiled down to its lowest denominator, focalization often means practice. In the laborious process of learning to talk Helen Keller reveals the tremendous significance of that magic term *practice*. She says:

I needed Miss Sullivan's assistance constantly in my efforts to articulate each sound clearly and to combine all sounds in a thousand

³ Silas Bent, *Oliver Wendell Holmes* (Vanguard Press, New York, 1932), p. 131.

⁴ In a recent experiment the ordinary heat of the sun has been concentrated through a focussing mirror and a heliostat with the reported result that a temperature of 3,000 degrees Centigrade was attained.

ways. . . . In such cases I was forced to repeat the words and sentences, sometimes for hours, until I felt the proper ring in my own voice. My work was practice, practice, practice.⁵

Focalization of psychic energy may take the form of "spare moments" focalization, of "intense" focalization, of "partial life" focalization, with a three months or a year devoted to one object or plan, of "whole life" focalization with a lifetime centered on a single cause; and of "double life" focalization with two persons (e.g., Orville and Wilbur Wright) working in unison on a given task.

SPARE MOMENTS FOCALIZATION

Of Andrew Carnegie it was said that he always had a book out of the library. "Every day's toil and even the long hours of night service were lightened by the book I carried about with me." Without the advantages of formal education he became well educated by the spare moments route. During spare moments, Lincoln achieved the seemingly impossible. Out of a barrel of rubbish he rescued a complete edition of Blackstone's Commentaries:

I began to read those famous works, and I had plenty of time; for during the long summer days when the farmers were busy with their crops, my customers were few and far between. The more I read, the more intensely interested I became. Never in my whole life was my mind so thoroughly absorbed. I read until I devoured them.⁶

INTENSE FOCALIZATION

Emergencies arise and energy is centered on Herculean tasks which are achieved. "We never let up for rain, hail, snow, flood, storm, mud, dust, cold, or heat," are the words of intense focal-

⁵ Helen Keller, *The Story of My Life* (Doubleday, Page & Co., New York, 1925), p. 61.

⁶ N. W. Stephenson, *Lincoln* (The Bobbs-Merrill Company, Indianapolis, 1922), p. 24.

ization.⁷ Not only spare moments focalization but intense focalization was characteristic of Lincoln. John Calhoun, a Jackson Democrat, had offered him a job as deputy surveyor, and Lincoln walked twenty miles to Springfield to find out its nature.

As he walked back to New Salem he saw ahead of him a tough piece of work to husk out; he had to transform his blank ignorance of surveying into a thorough working knowledge and skill. . . . With a copy of *The Theory and Practice of Surveying* . . . Lincoln hunted up Mentor Graham, the schoolmaster, and settled down to gain the knack of surveying. Many nights Graham's daughter woke at midnight, and saw Lincoln and her father by the fire, figuring and explaining. . . . Lincoln was fagged, with sunken cheeks and bleary red eyes; . . . "You're killing yourself," good people told Lincoln, and among themselves they whispered that it was too bad. . . . In six weeks' time, however, Lincoln had mastered his books, the chain, the circumferentor, the Three Horizons, and Calhoun put him to work on the north end of Sangamon County.⁸

During an epidemic period, doctors and nurses work day and night with only snatches of sleep. The results in terms of lives saved and suffering alleviated are beyond estimate. What persons can achieve in crises is a miracle. What percentage of leadership is due to focalization that in crises and emergencies will never be known.

PARTIAL LIFE FOCALIZATION

A football player concentrates for ten weeks, eats at a training table, works strenuously five afternoons a week, throws himself into the game on Saturdays. The achievements often command nation-wide attention. Sometimes a merchant devotes himself in season and out for a term of years to establishing his business. He "arrives," and then retires, while his business

⁷ Champ Clark, *My Quarter Century of American Politics* (Harper & Brothers, New York, 1930), p. 172.

⁸ Carl Sandburg, *Abraham Lincoln: The Prairie Years* (Harcourt, Brace and Company, New York, 1926), I:170.

by virtue of the foundation and momentum which he gave it is carried on by his associates.

Of Pasteur it is said that he "concentrated his thoughts for weeks, for months even, on one subject," and that he became "as it were a prisoner of his studies."⁹ Moreover, "no attraction can ever take him away from his work. . . ."¹⁰ Referring to his early years in business, Edward Bok reports that "when others shirked, he worked; when others shirked, he assumed; when others lagged, he accelerated his pace; when others were indifferent to things around them, he observed. . . ."¹¹

WHOLE LIFE FOCALIZATION

Early in life a person may dedicate himself wholeheartedly and completely to certain basic principles. All phases of his life are devoted to one major aim. Nothing sidetracks. Benjamin Franklin's devotion to industry and thrift is an excellent case in point. He reports that he took care not only to be industrious and frugal, "but to avoid all appearances to the contrary," even to the practice of spending "no time in taverns, games or frolics of any kind." He summarizes as follows:

My original habits of frugality account for my having, among his instructions to me when a boy, frequently repeated a proverb of Solomon, "Seest thou a man diligent in his calling, he shall stand before kings, he shall not stand before mean men." I from thence considered industry as a means of obtaining wealth and distinction which encouraged me, though I did not think that I should ever literally stand before kings, which, however, has since happened, for I have stood before five and even had the honor of sitting down with one, the King of Denmark, to dinner.¹²

⁹ R. Vallery-Radot, *The Life of Louis Pasteur* (Doubleday, Page & Co., New York, 1923), p. 468.

¹⁰ *Ibid.*

¹¹ *The Americanization of Edward Bok* (Charles Scribner's Sons, New York, 1924), p. 124.

¹² Albert H. Smyth, *The Autobiography of Benjamin Franklin* (American Book Company, New York, 1907), p. 148.

Another type of whole life focalization is seen where the whole twenty-four hour day as it were is organized to a given end. William Hoppe, Jr., in maintaining the championship of the world at 18.2 balk line billiards for a number of years developed a careful organization of all of his activities with everything being directed to the game. He became a world leader, by example, and his style was widely copied.

First, he strove to *eliminate hindrances*. He gave up baseball because of the danger to his fingers. He forsook golf because it affected the muscle coördination used in billiards. He kept his temper under control; he used neither liquor nor tobacco. He sought perfect nerve control.

Second, he disciplined himself to *concentrate all his energies on the game* so that he would forget onlookers. He believed that one cannot afford to think of the onlookers and the game both; one cannot think of two things well at the same time. "So I have been training my mind to lose itself completely in the game. In a match today I can honestly say that the shutters of my brain are closed to everything except three ivory balls on a green table." ¹⁸

Third, he strove *every time for a perfect shot*. In a championship tour, in exhibition matches in small cities, in practising by himself, he aimed without fail for perfection. He did not let down. "I doubt whether Hoppe has made a careless shot," says a friend. He did not want to start a poor habit, for it might bob up at the wrong moment. "Anything worth doing at all is worth doing as perfectly as one can do it."

Fourth, he practised the principle of *second-ball playing*. In other words in play, he stroked billiard balls in a way not only to win a point, but more important, so that when they stop rolling they would constitute as easy a set-up as possible for the next stroke. In other words, the principle is that of doing

¹⁸ Merle Crowell, "The Most Wonderful Billiard Player in the World," *American Magazine*, 89:52.

to-day's work in such a way that to-morrow's or next week's work will be easy.

Fifth, he *eternally practised*. Before every tournament, important or not, he practised at length. "I don't deceive myself into thinking that I have arrived . . . I hope the day never comes when I think I know all there is to be known about billiards." ¹⁴

Focalization easily means partizanship, but intense partizanship may mean leadership. Partizanship has drive, force, determination. If expressed with reference to some phase of human welfare as distinguished from private interests or pecuniary gain, then the shortcomings are often more than offset. Samuel Gompers' life illustrated effective partizanship well with reference to a welfare goal.

In religion I am a workingman. In politics I am a workingman, and in every nerve, in every fibre, in every aspiration I am on the side which will advance the interests of my fellow workingmen. . . . ¹⁵

I am frankly a partisan—a union man—not a half-hearted advocate who may be swayed either to one side or the other. . . . I am a union man, and one who even under most adverse conditions will defend the trade union movement. ¹⁶

Whole life focalization is generally an evidence of careful analysis and considerable determination, as indicated in the following assertion by Immanuel Kant; "I have marked out for myself the course which I have determined to take. I shall begin my career, and nothing shall keep me from continuing it." ¹⁷

A little less positive but nevertheless clear is the statement by Louis Agassiz, cited in a preceding chapter, when he early

¹⁴ *Loc. cit.*

¹⁵ *Seventy Years of Life and Work* (E. P. Dutton and Company, New York, 1925), I:454.

¹⁶ *Ibid.*, I:18.

¹⁷ J. H. W. Stuckenberg, *The Life of Immanuel Kant* (The Macmillan Company, New York, 1882), p. 55.

announced that he hoped to become the first naturalist of his time—a rank which by concentration he virtually achieved. Madam Schumann-Heink set herself a goal which required life focalization to reach.

And now that I no longer look with the eager eyes of youth, I see more clearly than ever that the one point, the very mainspring of my life, has been the concentration on my art. I never looked to the right or to the left, I had simply this one great idea from the beginning—to reach the goal, to fulfil my childhood ambition—to be one of the great contraltos of the world.¹⁸

Life focalization often revolves about an *idea*. It resolves to put this idea into as universal operation as possible. The fascination of a great idea makes some persons outstanding. It was one such idea that Henry Ford's life has been built around.

I will build a motor car for the great multitude. It will be large enough for the family but small enough for the individual to run and care for. It will be constructed of the best materials, by the best men to be hired, after the simplest designs that modern engineering can devise. But it will be so low in price that no man making a good salary will be unable to own one—and enjoy with his family the blessing of hours of pleasure in God's great open spaces.¹⁹

The changes [in the Ford car] have been brought about through experience in the making and not through any change in the basic principle . . . which I take to be an important fact demonstrating that, given a good idea to start with, it is better to concentrate on perfecting it than to hunt around for a new idea.²⁰

It was Andrew Carnegie who advised young men to this effect: *Make yourself master in some one line*. In his own experience there came a time when he had to decide whether he

¹⁸ Mary Lawton, *Schumann-Heink, The Last of the Titans* (The Macmillan Company, New York, 1929), p. 389.

¹⁹ Henry Ford, *My Life and Work* (Doubleday, Page & Co., New York, 1923), p. 73.

²⁰ *Ibid.*, p. 21.

would concentrate on art or steel, and he chose steel. His motto was: Put all the good eggs in one basket and watch that.

A life may become identified with a *cause*. Many a missionary comes home on a furlough but longs to go back to "his people" who need him so much. Whole life focalization contains a deep current of concentration, as illustrated by Booker T. Washington: "I received all kinds of propositions from lecture bureaus, editors of magazines, etc. One lecture bureau went so far as to offer me \$50,000, or \$200 a night, if I would place my services at its disposal for a given period of time. To all these communications I replied that my life work was at Tuskegee."²¹

The explanation of this concentration goes back to dedication to a purpose. "He had the tenacity of a bulldog. His capacity for incessant work and his unswerving pursuit of a purpose, once formed, were a constant marvel to those who surrounded him."²² Likewise the social and religious worker dedicates his or her life to a cause. There is a complete dedication as in the case of Florence Nightingale. "This unhappy hospital population as it came and went was everything to her—the outer world nothing, except in so far as it could help or harm them."²³ This dedication may be complete as to make a whole life one continuous prayer. "'Oh, God,' she had written in her diary at Cairo, 'Thou putttest into my heart this great desire to devote myself to the sick and sorrowful. I offer it to Thee. Do with it what is for Thy service.'"²⁴

In the reports concerning the life of Edison, three personality traits stand out: first, his *inquiring mind*, beginning in his childhood days and extending to the close of his eighty-four years. Second, the function of *imagination* in picturing the details of a

²¹ Booker T. Washington, *The Story of My Life and Work* (J. L. Nichols and Company, Chicago, 1900), p. 185.

²² Emmet J. Scott and Lyman B. Stowe, *Booker T. Washington, Builder of a Civilization* (Doubleday, Page & Co., New York, 1916), p. 302.

²³ E. T. Cook, *A Short Life of Florence Nightingale* (The Macmillan Company, New York, 1925), p. 89.

²⁴ *Ibid.*, p. 48.

problem clearly enough so that partial solutions were often evident, and in depicting one possible solution after another until the correct one is reached. Third, the principle of *application*, of routine work, or as he said: "Invention is 98 per cent perspiration and 2 per cent inspiration." Out of this focalization of personality traits there emerged over 1,300 inventions for which patents were granted at the United States Patent Office.

DUAL LIFE FOCALIZATION

Occasionally two persons devote their lives to a common task. They divide the field between them and, working in unison, are able to surpass all expectations. An interesting case is that of Pierre and Marie Curie, who possessed similar temperaments, cared little for social life, and were intrigued by laboratory experimentation. It is said that Pierre took the lead in formulating the experiments, while Madame Curie took charge of the tedious and innumerable details of working them out.

The achievements of the Mayo Brothers in their clinic, research and hospital work at Rochester, Minnesota have won the admiration of the world. William and Charles work together to such an extent that each is sure that the other is the abler. More particularly they have divided the human body between them, one performing operations above the diaphragm and the other below. The Wright Brothers, Orville and Wilbur, combined their energies in aviation to splendid purpose, and so on throughout a remarkable list.

Then, there are innumerable dual life focalizations where only one party secures public recognition. Sometimes it is a parent and son, with the parent receiving no attention or credit. Often it is a husband and wife, with the wife remaining behind the scenes. A characteristic example is that of Louis Pasteur and Madame Pasteur. The latter "shared with her husband all his interests." She took an interest in his work "that surpassed all his hopes." LaFayette and Madame LaFayette likewise strove

together with the former appearing on the stage and with the latter remaining "behind stage."

Weakness of focalization is lack of vision. To concentrate continually is to ignore all the rest of the universe. Specialization is a necessity and a danger. The specialist tends to become a one-idea leader, who too often ignores or minimizes everything that does not play into his concentrated program. He gets a distorted sense of values, and all who are not interested in his speciality lose confidence in him, refuse to follow his leadership, or openly oppose his ideas. Through balancing his concentration by traits such as breadth of vision he can cancel the shortcomings of concentration while making the most of its achievement opportunities. By integrating concentration with breadth of vision he can develop both efficiency and leadership.

PROBLEMS

1. What is the focalization of psychic energy principle of leadership?
2. What is its relation to genius?
3. What are the advantages of being a genius by hard work?
4. Contrast a born genius with a hard work genius.
5. What leads a person to sacrifice the pleasures of the day for a concentrated routine of work over a long period of time?
6. What are the weaknesses of focalization of psychic energy?
7. Compare the advantages and the disadvantages of specialization as a basis for leadership?
8. Describe any focalization experience of your own, and the results.
9. Describe a focalization effort of some one whom you have observed.
10. Why is focalization increasingly difficult?

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CHAPTER XVIII

FLASHES OF INSIGHT

By a flash of insight is meant a sudden mental leap and a perception of relationship between the known and unknown. Through experiencing flashes of insight a person may find himself perceiving novel ideas, developing original plans, solving difficult social problems, and being heralded as a leader.

Poets, scientists, inventors, in fact, everyone experiences flashes of insight of greater or lesser moment. At most unexpected times and under most peculiar circumstances flashes of insight occur. For example, in his bath Archimedes suddenly perceived the connection between displacement and the bulk of floating bodies, and ran through Syracuse shouting "Eureka" (I have found it).

WHO HAVE FLASHES OF INSIGHT?

The popular notion goes that it is chiefly the artist, i.e., the poet or the musician, who experiences flashes of insight and that all the rest of us must plod. The poet or the painter who perceives striking connections between the known and the unknown often does the dramatic thing and keeps the process mystical.

The flashes of insight of a nature poet, for example, are well worth studying. What at first seems entirely mysterious appears upon examination to become at least partially intelligible. In poetic flashes of insight concerning nature, there is evident (1) a deep-seated interest in nature and her beauties. This interest is nothing casual or trivial; it is the life of poetic nature. (2) Inasmuch as some persons have brooding spells,

what would be more logical than exuberant spells? When would exuberance come if not in the fresh morning hours? Where would one go under the spell of nature's beauty except to nature's beauty spots? (3) Upon arrival, the multiplied stimuli of exuberance and beauty all about one might well produce a superior work of art.

The inventor also may be gifted with flashes of insight. He plods more than does the artist, depends more upon weight, measure, and test-tube, but here and there along his laborious way he perceives a hitherto unrecognized relationship, makes a momentous discovery, or even creates a new substance as Edison did in developing the talking machine record. Often the inventor suddenly comes upon an unsuspected relationship, as did Daguerre, when he exposed an iodized silver plate to mercury vapor.

Ordinary learners in any field progress by flashes of insight. Students in class sit clamlike until a new idea comes to them. One after another brightens up, makes notes, and lapses back into listening to that which they already know or to that which does not interest them. The reader of a book proceeds the same way, with here and there a new stimulus, and a new flash of insight, perhaps a series of small flashes of insight. Learning is by flashes of insight, and leading is an outgrowth of the same process.

Women are accredited with *intuition*. To the extent that intuition is reliable it may be a significant flash-of-insight which opens a door to leadership. Since much intuition is a flash of feeling rather than of knowledge, too great a claim cannot be made for it. However, taking intuition when it is reliable, we have a mental process based partly on feelings that ring true to experience. When, through the exercise of the feelings, the present can be connected—not by remembering but long after cognitive remembering has ceased to function—with something recurrent in the past, even the distant past, we may have a sound explanation of flashes of insight.

A keen sense of observation is another factor explaining flashes of insight. He who never observes cuts down his chances of insight. Insight always goes a step or two beyond observation, but if there be no observation then insight is impeded. To push beyond others in observation puts one in a superior position to gain insight. To observe minutely is often to arouse still, small stimuli that unlock hidden doors of insight.

THE SUBCONSCIOUS FALLACY

What about the "subconscious mind" as a source of insight? Perhaps it would be well to put aside the "subconscious mind" concept as explaining the unknown by the unknown, and to make another approach. We might begin with the autonomic nervous system, basic to personality, never sleeping, always "carrying on" when a person is "lost in sleep." Perhaps we might couple the autonomic and the instinctive with the automatic or learned or habitual activities. When a person is asleep the "conscious" is relatively quiescent but the autonomic and automatic may take advantage of "a quiet hour." Through automatic or automatic neural activity or both is it not reasonable to expect something significant, perhaps a flash of insight, to reach the realm of awareness? When overworked cortical neurons quiet down into sleep, is it not reasonable that the more tireless autonomic neurons might pick up the tasks and occasionally produce something important?

Vacation time often gives that relaxation favorable to flashes of insight. An illustration may be drawn from the experiences of Michael Pupin.

One day, while climbing up to the Furka Pass, it occurred to me that since the motion of electricity through a wire experiences reacting forces similar to those in the motion of the material elements in a stretched string, my generalized solution would be applicable to the motion of electricity, and I was immediately aware that I had made a very important invention.¹

¹ Michael Pupin, *From Immigrant to Inventor* (Charles Scribner's Sons, New York, 1923), p. 331.

What is the sequence in this invention by Michael Pufin? First, special knowledge and considerable analysis of this knowledge; second, a period of mental hibernating as far as this knowledge is concerned, an interim; and third, a fresh mental attack upon it and a new perception of relationships. The process is clear except for what may have gone on during the period of mental hibernation. Did anything take place then or not? The data do not answer.

In another case, the inventor of the Cree syllabic alphabet reports that one day a thought came "like a flash of light," as he asked himself this question, "Why cannot a simpler and easier method of learning to read be invented than our old, slow, cumbersome one with the alphabet?"² A flash of insight occurred in the mind of Mr. Evans, preceded first by knowledge and a general appreciation of handicaps on the part of the Indians. Then followed a period of mental hibernation on the part of Mr. Evans as far as the language problem of the Cree Indians was concerned. A mental return to the situation produced clear-cut flashes of what needed to be done. Again the question arises did anything significant take place during the hibernation period, and again the data do not justify an answer.

INSIGHT AND WHOLE-SIGHT

A flash of insight is a special degree of perception. It is perceiving more than is ordinarily seen. Insight may be *whole-sight*. Insight may be seeing the whole of things that to most people are largely concealed. It may be supplying the whole when only an inkling is visible or ordinarily perceptible. By a simple illustration from Gestalt psychology, Woodworth explains this phase of insight.

To show what is meant by "insight," the simplest instance of it may be described. If a dog is brought into a strange yard, con-

² Josephine L. Baldwin, *Hero Stories* (Graded Press, New York, 1918), pp. 8 ff.

taining a length of fence, and if, while the dog is at the middle of the fence, some food is placed directly in front of him but on the other side of the fence, the dog almost immediately, so Kohler found, makes a dash around the end of the fence to the food. The dog can see the way to the food, though it is not a direct path.³

Insight thus involves seeing a whole situation or a large portion of it. The best card player, other things being equal, is the one who remembers or infers correctly where more cards are than any of the other players do. To remember and to infer best means to grasp more of the whole situation than any one else does. To get the whole situation in hand is to obtain insight regarding a knotty problem and to lead the way out.

Mental activity itself stimulates flashes of insight. *To begin to think is often to think more.* To tackle a problem from one mental angle after another is to put oneself on the road to experiencing flashes of insight and hence to leadership. To set a part of one's mental mechanism in motion is to set other phases in motion and ultimately to outstrip one's fellows.

An outstanding flash of insight led to the invention of the phonograph by Thomas A. Edison. "Before a certain day in 1877 no man had tried to record, in a manner to permit reproduction, the sounds of a human voice. The next day the phonograph was an accomplished fact."⁴ How did it happen? Not out of the clear blue exactly, for years before when "working on the idea of transmitting telegraph signals from a whirling disc on which a stylus worked by an electro-magnet embossed pricks corresponding to telegraphic dots and dashes," he noticed "that when the embossed disc was whirled at high speed with the stylus pressing on it a musical hum was given off."⁵ Nothing came of the musical hum and it apparently was

³ Robert S. Woodworth, *Contemporary Schools of Psychology* (The Ronald Press Company, New York, 1931), p. 115.

⁴ David Wilson, "The Life of Thomas A. Edison," *Los Angeles Times*, October 25, 1931.

⁵ *Loc. cit.*

forgotten. In 1877, Edison had developed a funnel-like³ toy. When he talked into the funnel the vibrations worked a pawl which turned a ratchet wheel connected by a pulley with a paper figure of a man who operated a paper saw on a paper log. "Edison noted that at times the man moved rhythmically, at times jerkily, depending upon the words shouted at the horn and the pitch of the voice."⁶

So much for the setting—the musical hum, first noted years previously, and now the paper man industriously sawing at his paper log. Then came the flash of insight!

The hum of the telegraphic machine and the movements of the paper wood sawyer crossed each other in Edison's thoughts, and the almost instantaneous result was the phonograph which gave him the name, "The Wizard of Menlo Park," and placed him overnight in the popular mind at the forefront of the world's inventors . . . at the age of 30.⁷

Edison set down plans on paper for a new machine, and in approximately thirty hours a talking machine was in operation. In this marvelous example, two somewhat related mechanisms were brought near each other in Edison's mind; they were performing complementary tasks. A mental flash ensued combining certain features of each mechanism and world renown was won overnight.

Flashes of insight are transitory, if not captured on the spot. Who has not had a bright idea only to let it slip away from him as quickly as it came, and to lose it, sometimes never to return? Who has not learned to make a tangible notation even at great inconvenience in order to capture a fleeting idea or glimpse of the new? To conserve flashes of insight is basic to leadership.

⁶ David Wilson, "The Life of Thomas A. Edison," *Los Angeles Times*, October 25, 1931.

⁷ *Loc. cit.*

INSIGHT AND PROCESS

Marvelous beyond words are the ways in which flashes of insight arrive. It has already been hinted that what seems to come without rhyme or reason probably follows a sequence and may be governed by a definite process. At least there may be a welling up and a breaking through of mental forces as waters first pile up and then at an unexpected moment tear through an embankment?

For many years Herbert Spencer gathered the facts and made the observations which eventually laid the foundation for his philosophical system. However, for a long time they remained apparently chaotic or loosely connected by vague conceptions. On January 6, 1858, in "a sudden fit of inspiration," all those vague ideas crystallized and Spencer jotted down on a slip of paper the plan of his whole work scheduled for ten volumes, which was eventually written and published.⁸

It is Ibsen who asserts: "Everything which I have created as a poet has had its origin in a frame of mind and a situation in life; I never wrote because I had, as they say 'found a good subject.'"⁹ From Köhler's chimpanzees to a genius, flashes of insight seem to follow a process more or less elusive. No less able a writer than Joseph Conrad in referring to one of his works, *The Rover*, declares, "What an amount of labor it cost me! I wrote the thing at least eleven times." Rudyard Kipling and Robert Louis Stevenson likewise are on record to the effect that some of their best work was written over and over. Brilliant as Irvin Cobb is in his line, he admits that he envies those "who dash off those priceless gems." His writings are dashed off "at about the rate of an inch and a half an hour, and using drops of sweat for punctuation." He compares himself as "a dasher" to the Muir glacier and asserts that by

⁸ *Herbert Spencer, An Autobiography* (D. Appleton and Company, New York, 1904), II:16-20.

⁹ *Letters by Henrik Ibsen*, translated by Laurvik and Morison (Duffield and Company, New York, 1905), p. 198.

polishing his work, swearing at it, perspiring over it, and "almost expiring over it" he is able to improve it.

In summing up tentatively the seeming process of which a flash of insight is a part we may enumerate the following phases: (1) an accumulation of knowledge and experiences in a given field; (2) a mobilizing of data and a concentration of attention with no necessary immediate results; (3) a period of hibernation as far as the given materials and problem are concerned; (4) a more or less casual return to the data and problem in a refreshed mental attack with (5) a resultant flash of insight.

Flashes of insight function in all those forms of leadership which involve originality in any way and which are marked by margins of uniqueness. They arise suddenly out of actual experiences and stored-up knowledge. In small degrees they are normal to every one, but to the genius by birth and sometimes to the genius by hard work are given flashes of insight of far-reaching significance. Out of a single momentous insight or a series of smaller degrees of insight comes recognition and often leadership.

PROBLEMS

1. Cite a case of a flash of insight that you have experienced.
2. Under what conditions did it arrive?
3. Have you found learning to be related to the experiencing of flashes of insight?
4. Under what conditions may flashes of insight be superinduced?
5. What are the similarities of the flashes of insight of the research worker in the laboratory and of the poet?
6. Why do some people get flashes of insight in the early morning hours?
7. Why are flashes of insight often fleeting?
8. What is the relation of flashes of insight to inspiration?
9. Is intuition a flash of insight in operation?
10. In what sense can we say that flashes of insight involve a process?
11. How are flashes of insight related to leadership?
12. What types of leadership depend greatly on flashes of insight?

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CHAPTER XIX

ABILITY IN DISABILITY

In Alfred Adler's theories of inferiority and compensation there lies the basis for an interesting principle of leadership. Adler suggested that the main source of ability is in the making of compensations for defects and failures, and that genius is overcompensation in an inferior brain.¹ Decades earlier, Lombroso developed the theory that genius and mental unbalance are closely related, implying at least that when nature creates a genius she does so at a tremendous sacrifice. A person who is a genius in one or more directions is a weakling in others, for nature has drawn energy and ability off from certain lines in order to concentrate it in others. Adler holds that the main source of genius is in compensatory reactions for defects. In attempting to compensate for weakness in an individual, nature goes to an extreme and produces a superior trait or superior traits. She *overcompensates*.

Likewise, we may say that if a person reacts strongly and constructively against failures, he will achieve much more than if the failures had not been experienced. In temporary disability to achieve what we set out to do, and in "coming back" strongly is found a sequence that sometimes produces achievement and leadership.

The organism repeatedly comes into conflict with environment. The former is relatively inexperienced, spontaneous, moved by the intrinsic urges. The latter is old and toughened, standardized, and at times ruthless. The organism is blocked

¹ See Alfred Adler, *The Practice and Theory of Individual Psychology* (Harcourt, Brace and Company, New York, 1929); and *Understanding Human Nature* (Greenberg, Publisher, Inc., New York, 1922).

and is unable to achieve its goals. It is characterized by disability. It is overwhelmed by an overwhelming environment. J. Alexander Mahan, of Vienna, says that according to Adler every living being desires "to be mighty" but often fails because of a sense of inferiority. The sense of might, however, asserts itself and "the stuttering Demosthenes becomes an orator, the myope a painter, and the lame man an athlete." Hence "every man may substitute strength for weakness and become a hero."²

FIVE REACTIONS TO DEFEATS

What does the human being do about his failures to overcome his environment? What *can* he do? A number of things. One is *to accept the disability as defeat*, and "give up." Repression is likely to occur and pathological conditions to develop. The major result may be disorganization, depending on how difficult it is to give up.³

A second possibility is *degeneration*, whereby the defeated energy is turned into "lower" levels and something destructive is done as a means of "drowning one's sorrow." Defeat is turned into waste, disorganization, and degeneration.

A third procedure is to wait, *to delay reaction* in the hope that the environment may change and the obstacles be removed or modified by outside forces, so that the original goal may be achieved. This procedure is temporizing, and may or may not prove wise.

The fourth possibility is *to redouble one's energy and turn disability directly into ability*, that is, to remove mountains as it were by sheer force of energy. Rebuffed, a person "comes back" with a vengeance. If the opposition is not too great, he bowls it over by becoming inspired, superhuman, rising to supreme heights of endeavor.

² J. Alexander Mahan, "Vienna of Yesterday and Today" (Vienna Times, 1928), p. 284.

³ The introverted person has more difficulty with repression than does the extroverted. His danger of becoming disorganized is much greater.

A fifth and important contingency is *sublimation*. Defeated energy is turned into more spiritual channels. More constructive ends may be achieved. Compensation saves the day. Disability to do one thing is turned into ability to do something of a more worth-while nature. Results are achieved that would never have been attempted had there been no defeats.

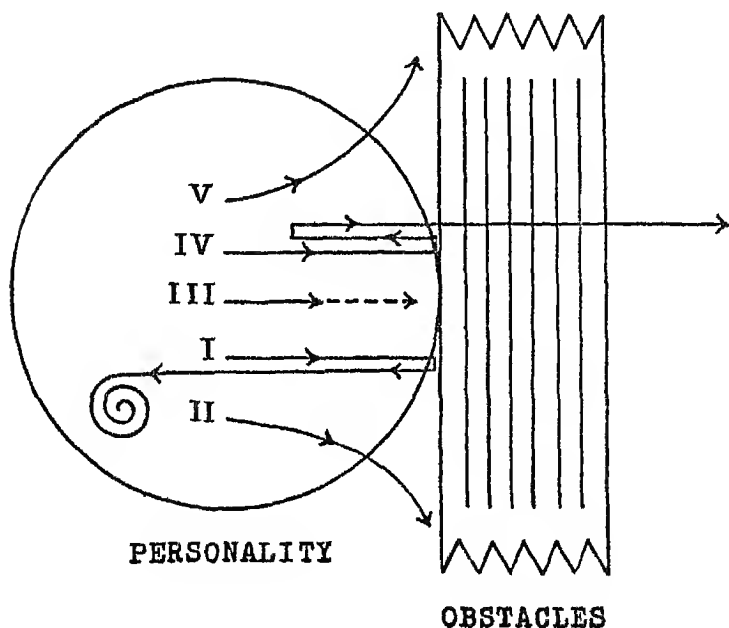


CHART III

PERSONALITY REACTIONS TO ENVIRONMENTAL OBSTACLES

Chart III illustrates five types of personality reactions to environmental obstacles. The Roman numerals refer to the five possible reactions of a personality to an obstacle. I represents defeat and an inferiority complex, II is degeneration, III is watchful waiting, IV is overcoming the obstacle, and V is sublimation. The first, second, and third possible reactions to

environmental hindrance do not count for leadership; the fourth and fifth are all-significant. These are all indicated in Chart III.

A REDOUBLED ATTACK

Many are the illustrations of defeat and a redoubled attack. The variety of fields is so great in which the principle operates that its universal character can hardly be doubted. "I sit down now, but the time will come when you will hear me," said Disraeli after his maiden speech in Parliament had been a failure. His sonorous phrases and nervous gestures created outbursts of derision. Such a *début* would have crushed an ordinary person, but not so with Disraeli,⁴ for he possessed a force of personality that would not crumble before rebuffs.

Sometimes the gain due to temporary handicap becomes lasting. Without the temporary loss and the substitute reactions, leadership would not develop. Of Charles W. Eliot it is reported that while in college "he lost the use of his eyes for about four months in his junior year," but this hardship was a blessing in disguise. In the shortened hours for reading he learned to concentrate. Without having learned this lesson, there might never have been a President Eliot.

After one of John McCormack's concerts, Maggie, his cook, came up to him, congratulated him, and without realizing it herself, gave him at one and the same time a severe criticism and a stimulus to improve his enunciation.

I saw her coming, her benignant face beaming and one hand outstretched. "And did you like my singing, Maggie, really?" "Sure, Johnny darlin', but what did you want to show off your education for by singing in them furrin languages?" She meant to be kind, dear old Maggie, and yet that question was like a stab in my side. I'd sung nothing save English; English from the start to the close, which Maggie knew well.⁵

⁴ D. L. Murray, *Disraeli* (Little, Brown and Company, Boston, 1927), p. 82.

⁵ *John McCormack, His Own Life Story*, transcribed by Pierre V. R. Key (Small, Maynard & Company, Boston, 1918), p. 36.

When Caruso was a young man, he sang for Vergine, but the master tried to discourage him by saying: "You can't sing. You haven't any voice at all! It sounds like the wind in the shutters!"⁶ Instead of being discouraged and giving up, Enrico asked if he might attend Vergine's classes not as a pupil but merely as a spectator. Later a competition was held; Caruso sang, and Vergine immediately took him into the class.⁷ Out of disability came ability.

As a boy Demosthenes tried to speak in public but stuttered, was laughed at, and failed. The disability was a serious one, but Demosthenes went down to the seashore, filled his mouth with pebbles, and talked to the winds and waves until he could make himself plain above even the roar of nature. He learned to speak so well that his reputation as an orator became known throughout the civilized world. His famous "phillipics" grew in no mean measure out of his early years of disability.

Demosthenes was further handicapped by an unattractive appearance and ungainly gestures. Moreover, it was said that his constitution was feeble; his lungs, weak;⁸ his chagrin overwhelming in finding himself a pauper, the ridicule of the critical Athenians. His handicap was greatest, popularly speaking, in not being of pure Athenian blood. "All these things look like ill fortune enough to crush any man, crowding on him like 'lions from the swellings of Jordan' at the very threshold of life."⁹ And yet he set a pattern which has commanded the admiring attention of people in many lands.

Henry Ward Beecher in his youth was bothered with throat trouble. He could hardly speak. He had a thickness of speech caused by a large palate, "so that when a boy I used to be laughed at for talking as if I had pudding in my mouth."¹⁰

⁶ Dorothy Caruso and Mrs. Torrance Goddard, *Wings of Song* (Minton, Balch & Company, New York, 1928), p. 61.

⁷ *Ibid.*

⁸ Charles Rann Kennedy, *Orations of Demosthenes* (D. Appleton and Company, New York, 1912), Introduction by R. B. Youngman, p. iv.

⁹ *Ibid.*, p. v.

¹⁰ Lyman Abbott, *Henry Ward Beecher* (Houghton Mifflin Company, Boston, 1903), p. 135.

His aunt said of him: "When Henry is sent with a message I always have to make him say it three times. The first time I have no more of an idea than if he spoke Choctaw; the second time I catch now and then a word; by the third time I begin to understand."¹¹

Such disability was clear-cut and apparently hopeless, but Henry was undaunted. His disability and the fun made of him were the stimuli that set him to work to overcome the disability. How well did he succeed?

That a youth so eminently unfitted by nature to be an orator should have become subsequently the greatest of modern orators argues an application to the study of oratory, a determination to overcome its difficulties, not less arduous than were shown by Demosthenes. . . . In the position of pulpit orator he stood without a rival for a quarter of a century.¹²

When Froebel was four years old he amused himself by watching the workmen who were building a church. He wanted to use pieces of lumber and furniture to build a miniature church but "he was baffled by their unsuitableness." It was the remembrance of his childhood disability to build with his hands that in later years furnished the stimulus for originating the kindergarten where children could use their hands and build to their hearts' content with ample appropriate materials.¹³

The ability-in-disability principle of leadership means then that when one is blocked in his enterprises he may be on the verge of achievement. If he redoubles his efforts he may turn disability into ability. If he can overcome a loss with a victory, and supplant disability with ability, he can make his "*stumbling blocks his stepping stones*," and his defeats pathways to leadership.

¹¹ Lyman Abbott, *Henry Ward Beecher* (Houghton Mifflin Company, Boston, 1903), p. 134.

¹² *Ibid.*

¹³ B. M. Marenholtz-Bülow and Emily Shirreff, *Reminiscences of Friedrich Froebel* (Lee and Shepard, Boston, 1877), p. 377.

SUBLIMATION AND DISABILITY

In the next place a defeat may be hopeless in itself. A redoubled attack may mean nothing. Sublimation is the savior. By re-directing one's defeated energy into so-called higher channels the sting of defeat may be changed into redoubled efforts on a new, better, and more spiritual plane. Many are the examples and fields where sublimation turns disability into ability and defeat into ultimate leadership.

Out of the disability to overcome environment at one point comes ability to do so at another, more constructive level. When Amundsen could not arrange satisfactory plans to go to the North Pole, which had already been discovered, he decided to go to the South Pole, which he succeeded in discovering. If he had not been defeated in his North Polar expedition and if his energy in that connection had not been sublimated, he would not have become the discoverer of the South Pole.¹⁴

Disability in love affairs sometimes turns attention to new fields where leadership is won. At the age of twenty, Savonarola had "dreams of a home, of happiness, love and domestic peace." He fell desperately in love with a daughter of "the noble family of Strozzi." Believing that she reciprocated he told her "how much he loved her, when lo, she disdained him, haughtily giving him to understand that a Strozzi could never marry a Savonarola."¹⁵

He was wounded to the depths of his heart. The "No" of a young girl shattered forever his dreams of a home and happiness . . . the rude awakening was terrible. . . . His first love thus rudely repulsed, the sad youth felt that all hopes of earthly happiness had fled. One hope, one course alone remained, pure and resplendent with Light Immortal.¹⁶

¹⁴ Bellamy Partridge, *Amundsen, the Splendid Explorer* (Frederick A. Stokes Company, New York, 1929), p. 91 ff.

¹⁵ Piero Misciattelli, *Savonarola* (D. Appleton and Company, New York, 1930), p. 16.

¹⁶ *Ibid.*, p. 16.

To this Light he turned and became a religious reformer of international fame. It appears also that Napoleon's mad desire to conquer the world was overcompensation for the taunts he received while in military school on account of his shortness of stature. Kaiser Wilhelm's world-dominion dreams may have been stimulated in part because of his withered left arm. Likewise it is possible that a club-foot played an important part in Lord Byron's achievements.

THE PRINCIPLE OF RECALCITRATION

Inability to accept the conventional often turns into recalcitration. Luther turned against the existing religious system. Marx reacted against capitalism. Gaudhi challenged British control of India. In all these cases there was inability to correct evils from within. Failing in this, movements were started to overturn that which refused to correct itself.

Sometimes inability results from seeing the current order of things as hopeless. This conclusion leads directly to revolution and war. The Harriet Beecher Stowes and the William Lloyd Garrisons brook no compromise. They are unable to accept current social systems at all and fight for new ones.

Youth sometimes finds itself unable to accept outworn customs and springs into radical leadership. Youth often has no patience with things as they are. It wants a change and it impulsively moves to renovate and to obtain emancipation. As a youth, G. Stanley Hall "rebelled against the narrowness of creed in the New Englanders about him, against the æsthetic barrenness of their life, against the lack of culture, against the absence of intellectual stimulation." He says:

It is no wonder that this was the period of my life when the youthful spirit of revolt was most intense. The narrow, inflexible orthodoxy, the settled lifeless *mores*, the Puritan eviction of the joy that comes from the amusements of life, the provincialism of our interests, our prejudice against continental ways of living and thinking, the crudeness of our school system, the elementary character

of the education imparted in our higher institutions of learning—all these seemed to me on my first, and still more on my second, return from Europe not only depressing but almost exasperating.¹⁷

Out of recalcitration sometimes is born new techniques and ultimate victory. When Gandhi was a young lawyer in South Africa trying to secure justice for the descendants of Indian laborers who had been shipped into the tropical lowlands of Natal beginning about 1860, he faced "white superciliousness and arrogance." He attempted to secure justice by the regular means of negotiation but always lost out. He fought for "Asiatics versus the South African Governments" and fell back helpless. Out of these defeats grew Gandhi's great non-resistance movements.

He determined to give the "arrogant whites" a convincing demonstration of the spirit of his people. He set under way a vast procession of protest toward Transvaal. Its marching orders were "Johannesburg or jail." At first the comfortable population scoffed at the motley stream of men, women, and children reverently making its way across the country behind its frail, loincloth-girded prophet. The numbers swelled with each step, and the interest of the world was concentrated on the scene. Children were born en route—mother and babe were hoisted in stretchers on the shoulders of fellow-pilgrims and carried along. A babe in arms died—its mother bathed the little body with her tears and left it by the roadside, marching on "for the cause." The *London Times* commented: "It was a most remarkable manifestation of passive resistance."¹⁸

Recalcitration may be calm and deliberate as well as belligerent and warlike. It may be reasoned or impassionate or both. Martin Luther was said to have been climbing the "sacred stairs" in Rome on his knees when he was filled with remonstrance. His reasoned conclusion that the way to a better life was

¹⁷ G. Stanley Hall, *Life and Confessions of a Psychologist* (D Appleton and Company, New York, 1923), p. 223

¹⁸ Josef Hall, *Eminent Asians* (D Appleton and Company, New York, 1930), pp. 417, 418.

directly through faith rather than doing penances. Whereupon he arose from his knees and walked back down the sacred stairs. By turning against traditional religious practices and by developing a new procedure he became the leader of the Reformation. In this case there was reasoned recalcitration.

The American Colonies reacted against "taxation without representation" and other mistreatment at the hands of the British Government. Protests being ignored, Patrick Henry fired the feelings of the Colonists. He became a leader of revolution. In this case the recalcitration was both reasoned and fiery. When the Russian Bolsheviks turned against the Czarist and constitutional régimes in 1917, the reaction was bloodless but impassioned.

Nearly all reformers are characterized by either evolutionary or revolutionary recalcitration. A great deal of leadership arises out of this negative, destructive process. Leadership often begins by bowling over something inadequate or inefficient. It is in the adverse reactions to an idea or system still dominant though outworn that leadership is often born.

Recalcitration alone is incomplete. Most of those who complain or find fault never become leaders. Complaining must be accompanied with a constructive note. It must be more than a blast of hot air or a destructive gesture. In fact, if recalcitration is to achieve a real leadership level, it must center attention not on itself so much as on a superior alternative.

The disability of other persons may be a stimulus to a particular person to achieve. It was Edward Bok who asserted that he never accepted the failure of others "as a final decision for himself." His friends told him not to move to Philadelphia for others had failed and he would fail. He went and the *Ladies' Home Journal* became a success, making him a leader among journalists. "To go where others could not go, or were loath to go, where at least they had not been, had a tang that savored of the freshest kind of adventure."¹⁰

¹⁰ *The Americanization of Edward Bok* (Charles Scribner's Sons, New York, 1924), p. 124.

Pseudo-leadership sometimes results from disability. By virtue of inferiority complexes, persons assume to be what they are not. They bluster and boast. They resort to high-sounding phrases and seek to center attention on themselves. They make marvelous promises. But boastfulness is no lasting basis for leadership. Megalomania or an exaggerated impression of one's own grandeur is pathological and soon recognized as such by the discerning.

The ability-in-disability principle of leadership runs a wide gamut. It begins in nature's attempts to compensate for inferiority. It refers to fighting back with multiplied effort at the point of defeat. It includes a person's efforts to make good a loss at one point by a gain at a higher level. It bursts forth in that type of recalcitrance which overturns the outworn for the sake of new and better values. All along the line it explains how many persons attain to unanticipated heights of achievement and leadership.

PROBLEMS

1. What is disability?
2. What are main types of disability?
3. How is disability often grounded in environmental pressures?
4. What are the main reactions of a person to environmental pressures or obstacles?
5. How is Adlerism related to leadership?
6. What is the relation of sublimation to leadership?
7. How may obstacles become stepping stones to leadership?
8. How may a person develop self-confidence?
9. What proportion of leadership is developed probably as a result of defeats?
10. Which probably furnishes the greater percentage of leadership—redoubled attacks or sublimation?
11. When is recalcitrance a leadership trait and when not?
12. Why are some recalcitrants accepted more generally by later generations than by their own?
13. In what sense may a leader be a destroyer?
14. When does defeat result in achievement and leadership and when not?

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CHAPTER XX

BALANCE AND INTEGRATION¹

Balance is a term suggested by the physical world with its balances of electrons and protons, the biological world with its balances of genes, the personality world with its autonomic and endocrine balances.² Balance means an integrated relationship of different factors on an equitable basis.

Imbalance means out of proportion but does not necessarily imply an unbalanced or upset condition of personality. Imbalance as a lack of perfect balance is common. If any one person should attain to a perfect balance it is certain that he would not remain so, for as soon as he began to act he would express some traits at the expense of others, thus throwing his personality off balance. Wherever there is dominance there is imbalance. Hence imbalance becomes a normal adjustment for many persons and does not necessarily defeat leadership.

Leadership, particularly social leadership, is often an expression of a balance of personality traits. Sometimes one personality trait stands out, but generally another is also operative, holding the first in check and keeping it from going to the extreme. The simplest personality balance in leadership is perhaps that of two personality traits operating in a system or configuration or Gestalt.³

¹ This chapter is based on analyses of approximately seventy-five biographies and autobiographies of well-known leaders in which factors involving balance and imbalance were evident.

² My colleague, Dr. E. F. Young, has given special attention to balance and imbalance in personality in his chapter (IV) on that subject in the volume edited by Kimball Young on *Social Attitudes* (Henry Holt and Company, New York, 1931).

³ Wolfgang Köhler, *Gestalt Psychology* (Horace Liveright, New York, 1929), Chapter VI.

PERSONALITY BALANCES

Aggressiveness and *inhibition*, for example, may be viewed as personality traits which, if expressed separately, defeat leadership but which, if operating in a balanced system, give a proper setting for leadership. The person who is ever aggressive becomes tiresome and hence unpopular. He does not last long unless there is no one else available to meet special situations. He is soon accused of desire for personal power. Overaggressiveness led Napoleon to St. Helena; the German Junkers to Versailles.

Overaggressiveness or obtrusiveness brings sharp adverse reactions. The able but obtrusive person is tolerated but not joyfully accepted as a leader. The person with an exaggerated ego may be recognized because he does things that need to be done or because he does needed things better than any one else, but his aggressiveness defeats his other claims to distinction.

Inhibition, on the other hand, taken by itself, hinders achievement, undertakes no difficult tasks, and smothers ability in inaction. Inhibition never risks. Inhibition holds back when situations are calling for a leader.

The able but backward person is likely never to lead because he does not try. He who will not accept responsibility, who not only keeps out of sight but out of work, who is afraid to make mistakes, who cringes at the slightest criticism, never attains a leadership level. How often we hear it said of a person: "It is too bad that he does not come out of his shell." Inhibition smothers potential leadership.

When found together in a *perfected balance*, aggressiveness and inhibition, however, overcome each other's weaknesses. Inhibited aggressiveness pushes ahead on occasions of special need but does not rush headlong against stone walls or over precipices. It is buoyantly strong but not superficially glad, like Pollyanna. It puts a mighty shoulder to the wheel of great

tasks but is not forever boosting anything and everything. It hopes all things but also endures all things.

In a perfected balance, aggressiveness gives courage, and inhibition prevents recklessness. Aggressiveness speaks up frankly, but inhibition checks brutal frankness. Aggressiveness criticizes, but inhibition keeps the criticism from turning into meanness. Aggressiveness hopes for the best, while inhibition prepares for the worst. Aggressiveness drives a person over obstacles, but inhibition holds him from stumbling headlong. Aggressiveness uses up energy; inhibition saves energy. Aggressiveness pushes a person out in front, but inhibition keeps him from going too far. Aggressiveness seeks the new, while inhibition holds on to the best of the past. Aggressiveness expends; inhibition conserves. Aggressiveness takes risks; inhibition is cautious. Under restraint aggressiveness grows revolutionary; but inhibition insists on evolutionary change. Either aggressiveness or inhibition expressed separately may defeat leadership, but when integrated properly they comprise leadership in operation.

An appropriate illustration is found in the life of President Franklin D. Roosevelt. During his first year as President of the United States he startled the American people and the world by exhibitions of aggressiveness and restraint. The mixture or integration of these two traits in President Roosevelt has been well described by a biographer:

Mr. Roosevelt is probably the most radical man in Washington, and yet a very conservative man. He is both daring and cautious. He can seize a new idea or make a decision with breath-taking speed, yet he can temporize until the last possible second for reaching a decision. He is extremely mobile and flexible, yet underneath he has a steel-like vein of stubbornness.⁴

A second set of personality traits which need to be integrated in order to give that balance of personality which spells leader-

⁴ Ernest K. Lindley, *The Roosevelt Revolution* (The Viking Press, New York, 1933), p. 273.

ship is *spontaneity* and *standardization*. Spontaneity is catching; it attracts attention; it surprises and pleases; it is magnetic and captivating, but it is all too often unreliable. He who leads by fits and jerks, who is up in spirit to-day and down to-morrow, who cannot do much unless he feels like it, or unless "the spirit moves him," soon exhausts his leadership opportunities.

On the other hand, the trait of standardization possesses great reliability. The standardized person can be counted on, for he moves by precision and generally knows whereof he speaks; he handles routine rapidly; he carries the load when there is no gallery and no applause. However, he is not magnetic, becomes the center of no multitude, and does not enjoy the company of the brilliant. Systematic, orderly, he is tiring to many persons who wish that he would kick over the traces once in a while. His personality gets locked up within his own standardization devices, and his leadership shrinks.

Let a person keep his spontaneity but turn it into varied channels, and leadership opportunities will knock at his door.⁵ Let the spontaneous person become systematic enough to be dependable, and let the standardized person loosen up sufficiently to become stimulating: then both will grow into the stature of leadership. Spontaneity integrated with system gives a balance in personality that presages leadership.

A third balanced integration of personality traits that may be coined into leadership is *vision* and *concentration*. Vision alone pulls a person out toward the far horizon in all directions. Concentration by itself pins him down to a dead center. Vision by itself becomes visionary, concentration alone becomes aloofness; but taken together, vision makes a person circumspect, while concentration affords thoroughness and attention to detail. Vision prevents concentration from losing itself in a rut or a well, while concentration gives point to vision.

⁵ See E. B. Gowin, *The Executive and his Control of Men* (The Macmillan Company, New York, 1915), Chapter VIII.

When coupled together properly, vision furnishes concentration an adequate setting. Vision gives meaning to concentration. Vision enables a person to concentrate wisely, with reference to time, place, and the subject. Vision extricates concentration from blind alleys. Concentration, on the other hand, prevents vision from becoming superficial. Concentration adds achievement to vision. Pulling together, vision and concentration create leadership.

A fourth couplet of personality traits, closely related to the vision-concentration balance, is *versatility* and *specialization*. Versatility, the ability to do many things, is often its own downfall. If you do many things you may become superficial in some. If you are versatile you may easily become overburdened and subject to evils of polarization. Multiplicity of stimuli in a large city transforms any capable person into an Atlas staggering along with many worlds of responsibilities on his courageous back.

Specialization, on the other hand, may mean going to seed. It may shrink into narrowness and intolerance. It may "begin with a groove and end in a grave." The different groups of social science specialists in the past, for instance, have often poked fun at each other and cracked sharp jokes at each other's expense; each group meanwhile has blindly believed its own specialty to be superior to any of the others.

Together, versatility and specialization keep a person at enough tasks to bring out his main abilities but do not allow him to become a crank on any one thing. Together, versatility and specialization keep a person at work on just enough problems to enable him to move from one to another with a winning freshness of attack. A dozen or more problems at a time dissipate human energy, while only one in season and out upsets mental equilibrium. A balance between them marks the road to leadership.

A fifth citation of balance in personality traits affecting leadership is *optimism* and *pessimism*. The always optimistic

person is cheery to have around but does not inspire followership in crises. A hundred per cent optimism does not grapple sufficiently with harsh realities to make its leadership efficient in strenuous hours. Optimism has a blind eye. It is especially subject to the fallacy of wishful thinking; whatever it wants badly it is sure is going to happen.

On the other hand the pessimist arouses no enthusiasm for anything, not even for his pessimism. He inspires no one to go anywhere or to undertake anything helpful. Chronic pessimism shuffles along heavy-footedly through the mire of discouragement and ends in despair. Pessimism is guilty of doubting, instead of doubling itself to the task; it sags back instead of pushing ahead.

Balance in leadership requires an integration of optimism and pessimism. To become a leader, a person needs to have a throbbing artery of optimism balanced by a vein of pessimism. Optimism without a ballast of pessimism is at the mercy of the winds. Pessimism enables optimism to keep its feet on the earth while pointing skyward. Acting with optimism, pessimism requires of a leader a careful chart, prepares him for a stormy day, equips him for emergencies, while optimism acting with pessimism carries him over troublesome obstacles, keeps him going when others are wavering, cheers him and his followers on when the load is a burden and the sky is "murky overhead."

Balance in leadership means that a person may be optimistic about his pessimism, thankful that he has some; and pessimistic about his optimism, that is, suspicious of it. Without either he would be unfit as a leader. With both working together in a perfected configuration, he is already on the highway of leadership.

A TOTALITY OF BALANCE

For illustrative purposes dual balances of personality traits have been presented in this chapter. The situation, however, is generally much more complex. It is not simply two traits that

work together but several. In fact in the full sense of the usual situation, balance in leadership means a working in unison of all of a person's traits. Moreover, it means that no one trait shall dominate regularly, but only one at a time as the occasion may require. In this way personality does not become one-sided or unbalanced.

In a full sense, balance in personality means a well-arranged configuration of personality traits. Few people can qualify. It cannot be said that nature gives a balanced endowment. Certain it is that environmental pressures are not balanced and are not given to producing poised personalities. Hence rationalized self-control and re-direction of traits are needed.

Not every one is fortunate enough to be guided wisely by parents or to respond to them in the development of a balanced personality. The father of Hugo Grotius taught him in his youth "the value of the even development and discipline of mind and body," and hence when Hugo grew to be a man he was noted for "the fine sense of proportion which, throughout his life, always led him to give to his body the care that would enable him to obtain the maximum result from his brain."⁶

Not every one begins adult life with a balanced configuration of personality traits, but many reach such an achievement after years of varied experiences. For example, a remarkable balance of personality traits was achieved by Theodore Roosevelt. Versatility does not always imply balance, but in the case of Roosevelt an interesting integration and balance of traits is found by his friendly biographer, John Burroughs, who had opportunity to observe Roosevelt when he was "off guard," for the two went "camping and tramping" together many times.

He unites the qualities of the man of action with those of the scholar and writer, . . . He unites the instincts and accomplishments of the best breeding and culture with the broadest democratic sympathies and affiliations. . . . He unites great austerity with

⁶ Hamilton Vreeland, *Hugo Grotius* (Oxford University Press, New York, 1917), p. 9.

great good nature. He unites great sensibility with great force and will power. He loves solitude, and he loves to be in the thick of the fight. His love of nature is equalled only by his love of the ways and marts of men.⁷

It may also be noted that balance in leadership does not mean a deadlock of personality traits; neither does it signify a deadly warring of opposing elements; neither does it imply that first one trait is in charge and then its opposite. Balance in leadership means an integration or a configuration, not of opposing personality traits, but of all of one's personality traits working harmoniously together.⁸ Balance in leadership is no dual personality dilemma. It is no Dr. Jekyll and Mr. Hyde affair; it is more like Moody and Sankey, a traveling equilibrium, each stimulating and checking the other.

Balance in leadership is a superior integration or configuration, whereby, for instance, aggressiveness and inhibition work together, driving a person ahead to meet strenuous emergencies with magnificent control; whereby a captivating spontaneity makes attractive a dependable, efficient standardization; whereby vision enables a person to concentrate wisely; whereby versatility keeps specialization from losing its head in a rut; whereby optimism and pessimism stimulate a person to look all the time and everywhere for the very best, at the same time keeping him prepared for the worst; whereby all of one's personality traits work together for good. St. Paul illustrated the idea even when in bondage: "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."⁹

⁷ John Burroughs, *Camping and Tramping with Roosevelt* (Houghton Mifflin Company, Boston, 1907), p. 60.

⁸ In abnormal psychology the antithesis of a balanced personality is found where complementary traits have become so separated that multiple or dis-integrated personalities have resulted and possible leadership has been completely annihilated.

⁹ Philippians, 4:12.

PROBLEMS

1. How balanced are most personalities?
2. What is the relation of unbalance to imbalance?
3. How may achievement and leadership accompany imbalance?
4. How far may balance be developed and how?
5. Which is the more important for leadership, balance of ordinary traits or imbalance caused by one or more extraordinary traits?
6. Has any one that nicety of balance which keeps him from developing either inferiority complexes or superiority attitudes?
7. Does the extreme radical actually advance his cause?
8. How far can one diagnose his own imbalances of personality traits?
9. How far can a person bring about a better balance of traits for himself?
10. In what fields of leadership is a balance of personality traits of greatest importance?

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CHAPTER XXI

POLARIZATION AND SATURATION

Leadership as an emergence of group urges, often takes abnormal directions. One of these untoward tendencies is for leadership to become unduly concentrated and polarized. It *polarizes* upon a relatively few persons, upon too few persons, too few for its own good or their good.¹

Let a person begin to be efficient in a certain type of activity, and at once many unpleasant as well as pleasant leadership tasks are saddled upon him. If he has a new and practical idea or program for meeting a group need, he is likely to be selected to "head up the work." The process does not stop there, for if he speaks up well in other connections he is appointed to meet these tasks, and so on until he becomes overloaded.

Successful outstanding achievement in one field of activities means that one is likely to be selected for leadership even in some unrelated fields, until his willing shoulders are found carrying a burden that sooner or later breaks his back. There is a piling up and a polarizing of work on one person or a few persons that many might be sharing.

THE LEADERSHIP CYCLE

The ultimate results of this polarization are the breaking down of the leader; the loss is not only great but regrettable because preventable. The tragic process runs a cycle: (a) a person grows ambitious to achieve, (b) he does an important

¹ This concept of leadership was first developed by F. Stuart Chapin, "Leadership and Group Activity," *Journal of Applied Sociology*, VIII:141-145.

task well, (c) he goes beyond his physical and mental ability in his efforts to keep going that which he has started or in accepting new duties assigned to him by superiors or expectant friends, (d) a physical and neural breakdown, (e) group loss.

Group short-sightedness and personal inability to limit one's work to one's capacity are explanatory factors. Group demands on persons who are able to do things are often inexorable.² A highly successful leader sooner or later reaches the point where he alternates between overwork and temporary breakdowns.

Social and executive leaders are unusually subject to the ill effects of polarization of leadership. Normally they are before the public a great deal and hence fall victims to social pressure. Often they stagger into early graves. They are so close to group expectations that they are overaffected by group demands. The leadership cycle overcomes them.

Mental leaders who work "away from the madding crowd" are able to protect themselves better against group urging. A mental leader works normally at a pace less wearing than the public promoter and speaker or the executive and organizer. Since his time is more his own, he can safeguard himself against polarization.

Another phase of polarization is the tendency for several groups to concentrate on the same leaders. Thus to leadership in a profession is added leadership in community enterprises, leadership in lodges, leadership in church, and so on, until a leader's saturation point is left far in the rear. The big city is partly responsible. A common form of escape is found in getting away every few days, in going out of town, in shuttling back and forth between overwork and seclusion.

² An interesting experiment is reported by K. Broich where school children ten to fourteen years of age were asked whether one or all ought to lead in playing. While fifty per cent to eighty-seven per cent of the boys voted for one leader, the girls rather favored all acting as leaders. Thus they would have steered clear of the evils of polarization. K. Broich, "Führeranforderungen in der Kindergruppe," *Zeitschrift für Angewandte Psychologie*, 32:164-212.

The advent of the telephone, the automobile, and the airplane are causal factors. By virtue of the automobile a leader attempts to meet perplexing engagements all over a metropolitan area daily. In the horse and buggy days he did not attempt a fraction as much and hence seldom approached his saturation point. The governor of California asked the State Legislature in 1931 for an official airplane, so that he might meet daily engagements over a State several hundred miles long.

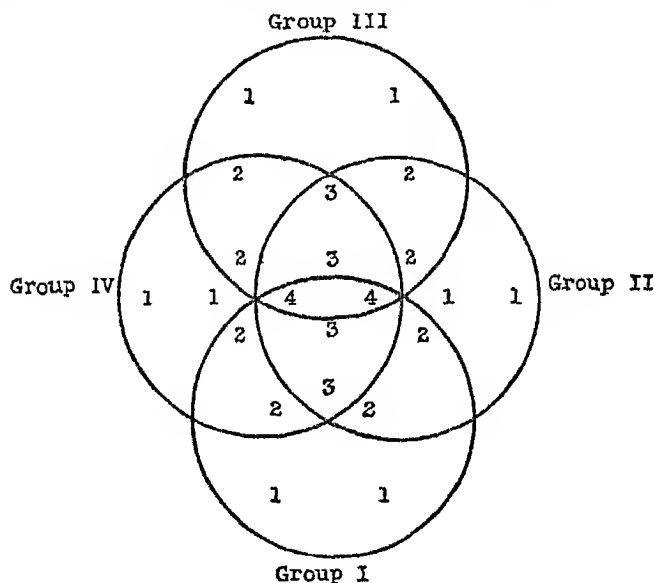


CHART IV

POLARIZATION OF LEADERSHIP

(After Chapin)

Another ill effect of polarization of leadership is the loss to the group, because sooner or later a polarized leader assumes more responsibilities than he can perform. Many able persons become mere paper leaders. Their names only are at work. If others are doing the work for them, then a hypocritical situation exists. If not, then some groups and organizations are

suffering and their efficiency is declining. Perhaps the average leader to-day is giving a considerable proportion of his time to a few projects and then dividing the remainder in small portions among several undertakings. It is the latter which suffer. Whether overwork cuts him off entirely or divides his energy into such small quantities that they do not amount to much, the group loses.

Chart IV is a modification of a circle diagram of group membership designed by F. Stuart Chapin.³ The Arabic numeral one in each of the four circles designates persons who are leaders in one group only; the numeral two refers to persons who are leaders in two groups; the numeral three indicates persons who are leaders in three groups; and four refers to persons who are leaders in four groups and who represent a polarization of leadership. It is safe to say that many persons in any given community are leaders in ten, a dozen, or more groups.

Professor F. Stuart Chapin has put the polarization phenomenon into an hypothesis: "There is a direct correlation between the number of groups that the average person may belong to and the intensity of his participation in each group activity as indicated by such objective facts as regularity of attendance, membership on committees, and financial support."⁴ It would appear that standards are needed for persons of different abilities in order that a leader may know how large a load he can carry; almost any standard would be better than the present personal breakdown standard.

THE LEADERSHIP SATURATION POINT

The sequel to polarization is saturation.⁵ When a leader is carrying all that his energy and "second wind" will allow he has reached his saturation point. While few people reach such

³ F. Stuart Chapin, *op. cit.*, VIII:144.

⁴ F. Stuart Chapin, *op. cit.*, VIII:141-145.

⁵ To use Professor Chapin's term.

a point, yet those who are most valuable to a group often exceed it for stretches at a time.

The law of *diminishing returns of leadership* has already been advanced by the writer.⁶ A person may reach a point of leadership beyond which his activity begins to decline in value. This phenomenon of diminishing returns is often accompanied by a spirit of bravado, of assuming too much, of drawing unduly on past reputation, and by attenuated efforts.

THE SATURATION CYCLE

When polarization of leadership reaches a certain limit, the group begins to suffer. New organizations spring up, a redistribution of membership occurs, and a new polarization of leadership sets in.⁷ Sooner or later when the saturation point of the new leader or leaders is reached, the disintegration begins again.

One difficulty is that so few leaders are able properly to delegate work to others. A leader often does much more than he needs to and hence handicaps himself. Many take themselves too seriously and feel that no one else can do as well as they. This tendency is an introvertive failing. To take one's work seriously often makes a leader; but to take one's work or self too seriously undoes a leader. A distinguished university professor insisted on meeting his classes when he was ill, because his students "would miss him so much." He was unaware that even when he was present, some of the boys on the rear rows of seats in his large class often spent a part of the class hour in playing cards!

Part of the difficulty lies in social overorganization. Many groups are overorganized to the point that much energy is used in merely keeping the machinery going. "I am chairman of such an organization, and we have monthly meetings, and we

⁶ *Fundamentals of Social Psychology* (The Century Co., New York, 1931), p. 166.

⁷ F. Stuart Chapin, *op. cit.*, p. 145.

have to have a speaker—" this frantic call is an indication of overorganization. Many leaders, thus, are called on to do things that are of minor importance or that do not need to be done at all.

There is a vicious circle here. As a result of overpolarization, a leader falls down and an organization does its work inefficiently. Somebody, seeing a need, starts a new organization and two organizations and two sets of programs have to be maintained. The extreme of this situation is reached under a competitive system not only in business but elsewhere, for example, in those smaller communities where half a dozen churches struggle along when one well-developed church would do better than several.

Another evil is overambitiousness. Many persons seeking prestige and glory are guilty of starting something that they desert sooner or later. Sometimes they stay with a proposition, absorbing the glory but shirking the work, which falls upon lieutenants who become the victims of polarization without reaping the appropriate credit. Countless organizations are grinding along because somebody started them for his own advancement.

Another factor is the organization or institution that has outlived its usefulness. At one time it served a purpose, but now it continues, clutching at excuses to live and to demand time. Closely related are those organizations which cater to a waste of time. They enable people to gather together and fritter away their time. Perfectly good leadership is used up that might just as well be conserved for more constructive ends.

An antidote may be found in a democratization of leadership, that is, in passing leadership around. We train for individual efficiency rather than for social leadership. If (as we have been told) four per cent of the population are born superior, and the remaining ninety-six per cent are doomed to mediocrity or worse, then there would be no opportunity for the democratization of leadership. However, there does not

seem to be a positive correlation between intelligence and social leadership, although there is a self-evident correlation between intelligence and mental leadership. Mediocre people have time and again surpassed the geniuses. It is not only brilliance but also focalization of psychic energy that counts.

Nearly every person has some points at which he can excel, hence attention is needed in training the many to be leaders. Inherited aptitudes can be transformed into leadership traits, if not of superior quality then of sufficient strength to make capable lieutenants who may protect the best few from the evils of overpolarization.

The polarization theory of leadership thus indicates how demands, often undue demands, pile up at certain *personal* points in social situations. These demands sooner or later reach a saturation point beyond which a leader's efficiency declines and a group suffers from inefficient leadership. By wise social control leadership may be distributed so that the evils of polarization and saturation may be avoided.

PROBLEMS

1. Why does leadership become polarized?
2. Why does it become overpolarized?
3. Why is the tendency toward overpolarization increasing?
4. How may a person know the limits of activity beyond which he cannot wisely go?
5. What factors cause a leader to go beyond his limits of efficiency?
6. What are the preliminary objective signs that a leader is overstepping his capacity?
7. How may a leader protect himself against undue demands without arousing criticism?
8. What is the usual social reaction when a leader breaks down from overwork?
9. Is saturation reached sooner by some kinds of leaders than by others?
10. What is meant by leadership inbreeding?

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CHAPTER XXII

SITUATION AND PROCESS

A leader is a person who is dominant in certain *situations*, though he is lost in others. He moves along with ease in a given social situation, but may flounder in other connections. Take a renowned professional baseball player who has a batting average of .333 but who has never been to college, and put him into a chair of paleontology and he would act the simpleton. Give a high-salaried motion picture actress accustomed to driving a Rolls Royce a pair of draft horses to harness and she would cut a sorry spectacle. Hand an erudite university professor who has never been on a golf course a driver and if he tries to swing vigorously at a golf ball he will perform ridiculously.¹

Leadership is also a process. Since it always takes place in social situations, it is necessary to inquire further into the nature of social situations as moving equilibriums. In and through moving social equilibriums, leadership may be observed as a process.

Leadership is maintaining control in certain types of situations, and followership is submission in those same situations. The amount of skilful experience and understanding that a person has in a moving situation determines the part that he may play, whether as a leader or a follower.

A social situation out of which leadership develops involves social nearness and a sense of solidarity between a number of

¹ The viewpoint of this discussion is in harmony with the growing emphasis in sociological literature on social situations which were first given serious attention by Thomas and Znamecki, in *The Polish Peasant in Europe and America* (The University of Chicago Press, Chicago, 1918).

persons. There must be some basic values in common and also a disturbance. Out of disturbed solidarities leadership is sometimes born.²

CONTROLLING SOCIAL SITUATIONS

The development of leadership depends on studying situations and on acquiring skill in controlling them. In order to "learn" leadership a person analyzes situations and develops appropriate techniques for controlling them. By anticipating situations one person may become a leader while other persons are "running around in circles."

To the extent that situations repeat themselves they possess predictable factors which can be studied and controlled. The situational approach makes clear how leadership involves both analysis or study and skill or control. It also points out the road to leadership through (1) analyzing and (2) controlling situations.

Leadership can be taught as well as learned. An able football coach, for example, creates as many different kinds of football situations in practice as possible, so that the players are taught to meet any kind of a situation that may arise in an actual game. By an acquaintance with a variety of manufactured football situations and by mistakes made in these practice situations all-American players are developed.

In their character studies Hartshorne and May found that even honesty and dishonesty varied as the situations of given boys and girls changed. The dominant rôle of social situations in influencing human behavior was demonstrated. Social situations are hard taskmasters. The persons who stand up the best in social situations become leaders.

One type of ability may spell leadership in a given situation and defeat it in another of a different character. It is "the par-

² C. Znamierowski, "Ze socjologii rozkazu," *Przegląd Socjologiczny*, I:43-58 (from Social Science Abstracts, 4:8561).

tical situation" which doubtless is as important as mental ability and capacity in the development of leadership.³ In other words, leadership is a process involving appropriate ability and situational stimuli.

The varied function of social situations is pointed out by L. H. Moore who observes that the personality traits prerequisite to leadership among college women are entirely different from those required for leadership as a football coach. They are widely different from the traits necessary to leadership of a pirate crew or of a gang of outlaws.⁴ In the first instance, sympathy, friendliness, tolerance are required; in the second, firmness, hardness, driving force; in the third, cunning, recklessness, arbitrary justice, cold-bloodedness.

Although consistency of behavior is a leadership trait, behavior often varies according to situations, even on the part of a given person. A person may be consistent with reference to some situations but inconsistent with reference to others. It is apparently necessary, therefore, to study situations in relation to personality in order to account for ability or for failure to lead.

There is more than mere accident in the recommendation that a young man should go away from his home community in order to become a leader. Sometimes he has tried and blundered in home community situations. He is known by his mistakes. However, despite his lack of reputation for leadership he has learned the nature of certain types of situations. Hence when he goes elsewhere and faces similar situations he makes good and forges rapidly ahead.

The general public ignores the situation basis of leadership. When Edison discoursed on a college education he was accepted as an authority, even though the theme was outside his personal experience. Interviews are sought from Ford or Ein-

³ See E. M. Westburgh, "A Point of View, Studies in Leadership," *Journal of Abnormal and Social Psychology*, 25:418-424.

⁴ L. H. Moore, "Leadership among College Women," *Sociology and Social Research*, XVII:47, 48.

stein on any topic; they are widely broadcast and accepted by countless people who have never learned to discriminate between the types of situations that Fords or Einsteins understand and those situations about which they know little.

There is little *transfer of leadership*. To plow corn with skill or "to bug potatoes" better than one's neighbors does not of itself carry over into managing a five-million-dollar metropolitan daily. To handle logarithms better than one's academic associates does not help one whit in performing a delicate major operation. To write books well does not assist in scaling the Matterhorn. That which looks like "transfer" is to be explained in terms of similar or continuing situations. In other words a person who has mastered one type of situation may do well in other types of situations, provided the latter have factors similar to the former. A preacher can preside well at a Rotary Club convention; a cowboy can outdo the average urbanite at a rifle range. A successful Chautauqua lecturer with a half dozen general lectures can speak well before a popular audience on almost any theme with a moment's notice, and "get away with it" without being even a near-genius.

SITUATIONAL INSIGHT

Lack of situational insight often explains leadership unevenness. A person may use leadership technique in a situation for which it is not intended with the result that it either does not work well or fails completely. Every after dinner speaker has told more than one joke which he thought appropriate but which "fell flat," because there were situational factors present that the speaker did not suspect. Whenever a situation has a past that a leader does not take into consideration, his leadership is endangered. A wise leader "knows his situations."⁵

⁵ The situational viewpoint in social research has been restated by W. I. Thomas in his Chapter on "The Relation of Research to the Social Process," *Essays on Research in the Social Sciences*, (several authors), (The Brookings Institution, Washington, D. C., 1931).

An able and experienced American public speaker,⁵ addressing an audience in England, explained the difference between an optimist and a pessimist as he had done many times in the United States with uproarious results, by saying that an optimist sees the doughnut and the pessimist the hole. Nobody cracked a smile. The speaker afterward inquired of an English friend what was wrong. The latter replied that in England doughnuts do not have holes. An illustration appropriate in one situation may have no point in another.

A number of years ago a distinguished university professor agreed to speak on the sociology of revolution and drew the conclusion that he was to address a liberal group. He was well prepared on his subject and brought no other speech. He had misgivings as soon as he took his first glance at his audience, but nevertheless threw himself with energy into his address. His warm words fell on cold ears. He spoke more earnestly; he wiped beads of perspiration from his scholarly brow. At the conclusion he learned that he had been talking on revolution and extolling its possible virtues before the conservative Daughters of the American Revolution.

A bluffer is one who deliberately tackles a situation containing factors that he does not know. A boob is one who innocently tries to handle a situation without comprehending it at all. A freak's actions are out of keeping with a situation. A blunderer makes matters worse. A leader, on the other hand, transforms chaos into order and masters social situations.

A young golfer who loses a match is usually excused by the explanation that he lacked experience, which means that he has not participated in enough golfing situations to anticipate and master the variety of contingencies that may appear. This reference illustrates a common leadership problem, namely, the possibility of changes occurring in a social situation. Because all social situations involve changeable human nature they may develop unexpected turns and defeat upstart leaders. The

⁵ Now a university president in the Middle West.

more seasoned a leader the less likely he is to lose his leadership, providing he maintains poise and mental agility enough to adjust to new and sudden developments in old situations. Even mature leadership breaks down when it fails to meet new modifications in old situations. Leadership situations are often like floating islands, giving a sameness of appearance but moving through new settings and requiring new techniques.

The situational nature of leadership explains why a leader sometimes seems to contradict himself and to act like a hypocrite even though he loathes hypocrisy. It often happens, as any leader in an administrative position can testify, that a person may act sincerely and honestly in two different situations and find that he has contradicted himself, simply because the two situations are contradictory in certain particulars. Loyalty in one situation may contradict loyalty in another. A leader who desires to please is especially subject to this dilemma.

A minister who preaches to the needs of his older conservative members and who leads a discussion group of restless, liberal youths in his church cannot please both or even maintain the respect of both without running the serious risk of hypocrisy. A public school superintendent who seeks to please the fond parents of fun-loving sons and daughters and at the same time to impress his teachers that he stands for scholarship feels at once the opposing pulls of the two situations in which he needs to maintain status.

MULTIPLICITY OF SITUATIONS

Situations exist beside situations. A leader in any situation needs to keep in mind all other situations in which he may participate, and to act in response to the stimuli not of one, but of all. Gestaltism is his safeguard.⁷

⁷ For an explanation of the Gestalt point of view in sociology see Clarence M. Case "Toward Gestalt Sociology," *Sociology and Social Research*, XV:3-27.

Moreover there are situations within situations. Every social situation is always a part of a larger situation which the leader must keep in mind. No leadership situation stands entirely alone. Each is a part of something larger that must be taken into consideration if leadership at its best is to be achieved. An outstanding leader, then, is one who has mastered many types of social situations or who has achieved superior control in a single universal type of situation.⁸

ANALYZING AND INTERPRETING SITUATIONS

The situational approach to the study of leadership involves a recognition and an interpretation of what constitutes the situation. Not only has the leader his interpretation but every one else has one too. He who comprehends best the actions of all the participants in social situations is in line for leadership.

Then comes an analysis of the social situation in terms of all its problems.⁹ He who can do this best has special leadership qualifications. This analysis must be made in terms of all the main experiences of all the constituents, for it is possible to understand the various problems confronting a leader in no other way.

SITUATIONS AND CONJUNCTURE

Leadership may be defined as a concurrence of a social situation that involves a conflict and a crisis, a capable person or potential leader, and an opportunity for the capable person to meet the social situation, or according to Dr. Clarence M. Case, leadership may be explained as a conjuncture of three factors which he designates as social situation, personality traits, and the event.¹⁰

⁸ Situational leadership as suggested in these pages is not advanced as the fundamental theory of leadership but as one of several correlative theories which taken together explain leadership.

⁹ E. C. Lindeman, *The Meaning of Adult Education* (New Republic, Inc., New York, 1926), p. 193

¹⁰ "Leadership and Conjuncture: A Sociological Hypothesis," *Sociology and Social Research*, XVII:510-513 (July-August, 1933).

The *social crisis* factor is generally caused by a conflict of forces that are deadlocked. Perhaps culture patterns have piled up in a way to create a social maladjustment. Perhaps opposing personality traits have entered into a struggle. Perhaps the persons who are involved either do not perceive the whole social situation or, if they do, they are so involved on one side or the other of the conflict that they can do nothing except to prolong the contest.

The *capable person* is one who comprehends the conflict fully, sees its setting in social processes that are functioning badly, and through training and flashes of insight knows what to do and how to do it. The capable person not only possesses the necessary knowledge and the proper technique but has the energy and the courage to do the things that need to be done and to direct the participants so that the entangled skein of life is disentangled and that social forces may again function constructively.

The *opportunity* means that the capable person is free to direct and to lead in the ways necessary to meet the social need. A social crisis and a capable person are but two-thirds of the story of leadership. The capable person must not have his hands tied by circumstance. Many a crisis has gone unsolved not because there were no capable persons but because capable persons were denied opportunity to direct and lead. They were confined by routine tasks; they were held back by superiors and seniors who would not listen; they came on the scene too soon, before "the psychological moment"; perhaps they were delayed a moment too long; their ability was not recognized at once and they were regarded as upstarts; they were the victims of short-sighted popular prejudices.

Conjuncture is a coming together simultaneously of crisis, capability, and opportunity. It is the polarizing simultaneously at a given point in time and social place of three dissimilar elements. A social crisis without a capable person or a capable person without a crisis or both crisis and capability without

opportunity, prevents the rise of leadership. Most social ills go on not forever but sometimes for centuries because the proper social conjuncture does not occur and the requisite leadership is not available. The social conjuncture theory of leadership as developed by Dr. Case draws upon Alfred Marshall's *Principles of Economics* which in turn quotes Wagner's definition of "conjuncture" as "the sum total of the technical, economic, social and legal conditions . . . which determine the demand for and supply of goods and therefore their exchange value. . . ." ¹¹ Paraphrasing this idea Dr. Case says that "the conjuncture, or falling together, of social situation, personality traits, and event determines leadership from hour to hour in the relations of obscure persons, and from time to time in the affairs of the world." ¹² Personality traits are viewed in the generally accepted sense. Social situation is used as defined by Thomas and Znaniecki. ¹³

The event is defined in terms of the historian as "a significant or outstanding change," or in terms of " 'intrusions' of whatever sort, affecting conditions in which the processes manifested in 'fixity' have been operative without disturbance." ¹⁴

The conjuncture theory of leadership gains support from W. H. Cowley's "three distinctions" in analyzing leadership. He points out first that there are different kinds of leadership; second, that there is a difference between the traits that a person possesses and "the traits that a situation demands," and third, that there may be a difference between being a leader in a particular situation and being a leader in any situation. He accepts the "assertion that leadership is produced by the meeting of proper equipment with the proper situation" and states

¹¹ Alfred Marshall, *Principles of Economics* (Macmillan and Company Ltd., London, 1907), p. 125.

¹² C. M. Case, *op. cit.*, p. 513.

¹³ *The Polish Peasant in Europe and America* (Alfred A. Knopf, New York, 1927), p. 68.

¹⁴ Quoted from Frederick J. Teggart's *Theory of History* by Dr. Case in his article on "Leadership and Conjuncture: A Sociological Hypothesis," *op. cit.*, p. 512.

that "individuals should look about for the proper situations in which to use their equipment and that institutions should select individuals for future leadership who have the qualifications to be successful in their particular situation."¹⁵

SOCIAL SITUATIONS AND SOCIAL PROCESS

Persons not only master situations and become leaders, but situations call forth leaders. They arouse latent capacities. A part of the process is indicated in part in the following quick-motion picture of youthful Alexander Hamilton. It was in July, 1774, when a meeting was held to voice the demand of the colony of New York for participation in the First Continental Congress. "Great patriot orators" were present. Carefully selected speakers had been secured. The situation "worked upon" seventeen-year-old Alexander, producing a result similar to but previous to Patrick Henry's famous "Give me liberty or give me death" speech.

None of the fervid exhortations answered the longings in his soul. With each succeeding interval he edged nearer to the stage. Destiny working in his youthful blood, was pulling, pulling, pulling. Finally he sprang to the rude tribune, an unbidden advocate, a mere stripling of a boy, but—the startled crowds stood silent in amazement. Quickly genius mastered fright. . . . He swayed the throng as had none of the high patriots who had preceded. He dominated the crowd and the occasion. One can imagine the tense, throbbing inspiration of the climax. "It is war!" he said. "It is war! It is the battlefield or slavery!"¹⁶

After analysis comes formulation of procedure and of experimental solutions to problems. Here again, those who have interpreted and analyzed situations correctly are in the best position, other things being equal, to lead. In fact correct

¹⁵ W. H. Cowley, "Three Distinctions in the Study of Leaders," *Journal of Abnormal and Social Psychology*, 23:153.

¹⁶ Arthur H. Vanderbeig, *The Greatest American* (G. P. Putnam's Sons, New York, 1921), pp. 261-262.

analysis and interpretation are always bases for leadership.

In the next place group action must be secured. This requires social leadership qualities. Social action, however, often calls for revamping of procedure. If the action program fails at any point to meet the exigencies of the social situation, then it must be revised in accordance with the new phases of the situation.

The way in which prisons create radical rather than conservative reactions testifies to the power exerted by social situations. While a prison might reform a criminal it often offers a series of social situations that actually turn prisoners into radical leaders. Jerome Davis's study of 163 communists in prison furnishes significant data regarding the radical force of drastic social situations.¹⁷

Leadership is an expression of stirring and moving situations. It is social situations being polarized. It is social situations in their vibrant moments. It is social situations being immortalized in persons. "Like immortal ships, the spirits of great men sail the Ocean of Time, bearing the treasures and archives of the civilization which gave them birth, and also the names of places with which they were associated on earth."¹⁸

Social situations are never static. They are ever changing; the idea of *process* is implicit. Social situations call now for one set of leadership qualities but to-morrow perhaps for another set of traits. A leader, hence, must manifest at least a minimum degree of versatility as a result of the process element in social situations.

When the different types of leaders in a social movement are considered, the process phase is seen in a new form. In the early stages a prophetic leader comes to the fore, arousing people to action by predicting dire consequences unless changes are made. Then as Dr. Erle F. Young has well pointed out ¹⁹

¹⁷ Jerome Davis, "A Study of One Hundred and Sixty-three Communist Leaders," *Publication of the American Sociological Society*, 24:42-55.

¹⁸ James W. Lee, *The Geography of Genius* (Fleming H. Revell Company, New York, 1920), p. 10.

¹⁹ In an unpublished manuscript on "Social Movements and Leadership Types."

the prophet is likely to be followed by a more practical type of leader, an organizer-leader who has "technical ability to organize, discipline, and train."

Another type of leader is needed. This third type has been called the *parliamentary* or *statesman leader* by Dr. Young. He serves a different and distinctive purpose but cannot arise until conditions are ripe, that is, until the prophetic and the organizing types have aroused and massed public opinion in support of a reform whose intellectual bases are beginning to take shape.

Lord Shaftesbury, Sidney Webb, Beccaria and countless other "statesmen-leaders" all seek to attain their social goals through programs of social legislation engineered, not by revolutionary tactics, but by parliamentary procedures. Their success is dependent directly upon securing majority support from the legally elected representatives and not upon the pressure of popular indignation, mob-rule, mass action, or direct action of any sort.²⁰

Leadership is a process based on a series of causally related social situations; it runs a gamut, indicative of both sequence and process. The prophet-organizer-statesman sequence indicates how underlying processes are at least as influential in determining leadership as leadership is vital in determining social trends.

The process of leadership is presented in three stages in the study of leadership among students in a junior college by Charles B. Spaulding.²¹ Three stages (or perhaps four) are depicted, beginning with the social experiences of group members. These activities create a moving relationship in which a number of persons are influenced and led by the activities of the one person who thereby becomes a leader. Mr. Spaulding finds that the leadership process runs as follows: (1) Out of the social experiences of individuals come (2) personal activities of diverse sorts which are accompanied by (3) moving

²⁰ *Loc. cit.*

²¹ See Chapter II.

relationships between persons, with the result that the activities of one person (4) set patterns for and influence the behavior of the many.²²

Leadership is a process whereby one person influences large numbers of persons in important social situations. Leadership has its origins in an interplay of biological heredity, social heritage, personal experiences, and social opportunities. Whether a leader is primarily a thinker such as John Dewey, or an executive such as "Jim" Hill, or a social welfare leader such as Jane Addams, he represents a process in which he plays a directive rôle in social situations.

PROBLEMS

1. What is a social situation?
2. How is leadership an expression of a social situation?
3. What does "learning leadership" mean?
4. How far can leadership be learned?
5. What is meant by teaching leadership?
6. In connection with what kinds of leadership is the situational principle most significant?
7. What is "transfer" of leadership?
8. How is hypocrisy in a leader sometimes due to his meeting diverse social situations?
9. How do leaders immortalize social situations?
10. Does the principle of situational leadership contradict Galton's theory of genius?
11. How is leadership a process?
12. Choose a leader and indicate how his leadership illustrates process.

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²² Charles B. Spaulding, "Types of Junior College Leaders," *Sociology and Social Research*, XVIII:164-168.

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CHAPTER XXIII

ACHIEVEMENT AND APPRECIATION

Leadership grows out of personal *achievement*, but personal achievement must be appreciated by the group before it becomes leadership. *Appreciation* is essential, and achievement is its natural prologue. A problem, ability, achievement, appreciation—these four factors explain leadership. In these terms the conjuncture theory of leadership as developed in the preceding chapter may be re-stated.

ACHIEVEMENT

Achievement is an excellent test of leadership because it is objective. Achievement is behavior that solves problems and meets needs.¹ Achievement is the end product of a social process in which there is (a) a need of some sort, (b) recognition of that need, and (c) action which meets that need in some way.

A need is a gap between a stimulus aroused and a stimulus satisfied; it is a process unfinished. The meeting of a common need will sooner or later receive recognition. An idea, a poem, a physical invention, a program, an institution, whatever will meet that need is achievement. Achievement plus appreciation is leadership.

What has a person achieved? is a good question to ask as a leadership standard. Not only, "How good?" or, "How great?" but also, "What has been done?" is important. The achieve-

¹ For example, among delinquent girls, leadership is found in some special capacity of service. See S. Clement Brown, "Some Case Studies among Delinquent Girls Described as Leaders," *British Journal of Education*, I:162-179.

ment test of leadership is one of the best, for it refers to something that can be measured by competent persons.

THE PRINCIPLE OF APPRECIATION

The appreciation that makes for leadership depends on social values. Activity is rated as superior or inferior according to current standards. Values, however, vary from group to group; and a person who is a leader today may be dethroned to-morrow without any change occurring in him. Public opinion as the expression of social values is exceedingly fickle in certain fields; in others, it is almost unchangeable. Ordinarily to defend the mores nobly, gives the most dependable following; but to attack them is a risky undertaking.

Of Johann Sebastian Bach it has been said that he had been dead "a quarter of a century before the public was willing to listen to his compositions." It took another quarter of a century before his real greatness was recognized. He was buried in a pauper's grave, but to-day he is affectionately referred to far and wide as "the Father of Music."

Often a real achievement is accomplished so quietly that it may receive no recognition at the time. Some of the finest achievements in the world probably fail to be recognized. In fact, that recognition which means leadership is probably accorded to only a small portion of preëminent behavior.

Delayed appreciation of achievement sometimes catches up with a person during his life time, although many a capable person dies unnoticed. Too often a person's greatness is not appreciated until long after his death. When his opponents sheath their stilettos and the value of his activities are seen in due perspective, he is elevated to a leadership niche. Gradation of achievement, thus, is accompanied by gradation of recognition, varying from immediate acclaim to glorious homage delayed until after the leader's death.

Then there is fickle appreciation of achievement. To-day a

herø; to-morrow, booed. To-day, the envy of all; to-morrow in the poorhouse. Fickle recognition indicates that people have superficial values. When values shift quickly recognition shoots up and down. When Napoleon's attention was once called to the crowds which were shouting his praises, he shook his head and said they would shout at him in derision if he were defeated. Moreover, as a leader's star rises on one horizon, it may be setting on another.

MEASURES OF APPRECIATION

Appreciation, or its opposite, depreciation, take place continually. There are several standards of evaluation. For example: (1) of personal likes and dislikes, of feeling reactions, of snap judgments, of the particularistic error of generalizing on a few facts or rumors.

A fundamental weakness of this method of evaluation is that it depends on the biases, myths, or stereotypes of the ordinary person. Since it is highly subjective, it has no dependable yardstick. The more intelligent a leader the more likely is he to be misunderstood, underrated, or depreciated entirely. Some of the world's ablest thinkers are thus rarely appreciated beyond a small group. Matthew Arnold, an intellectual leader of the indirect type, is an excellent example.

To say that a classical education was necessary for understanding him would perhaps be to go too far. But a capacity for appreciating form and style, the charm of rhythm and the beauty of words, is undoubtedly essential. It may be said of Matthew Arnold with truth, and it is his chief praise, that the more widely mental culture spreads, the higher his fame will be.²

In addition to the personal fancy standard of evaluating leaders there is (2) the partizan standard. Rumors are started against a candidate for office, special interests boost or pull

² Herbert W. Paul, *Matthew Arnold* (The Macmillan Company, New York, 1903), p. 1.

down reputations, campaigns are conducted to inflate a certain person's reputation and to deflate the reputation of others. The voters meet these various expressions of propaganda with standards built up out of their own partizan interests. If a candidate supports our party, our cause, our personal interests and has a fairly decent personal reputation we vote for him. This is the party standard of evaluation. It is meritorious in that it makes for partizan solidarity. It is weak in that inferior men and women get themselves chosen as party standard-bearers. It is disappointing because unworthy leaders may become winning figureheads for sinister interests.

(3) The rational and pro-social judgment method attempts to put facts and records foremost and to measure these facts and records against a crudely devised set of public welfare values. While vastly superior to the likes-dislikes method, or the party-standard method, it is still largely subjective, and yet, it is the best technique for evaluation of leaders that is generally available at present.

APPRECIATION AND FOLLOWERSHIP

Appreciating is a quality of followership, while being appreciated is a phase of democratic leadership. The leader steps out and achieves; he does what the group wants done or meets an unvoiced need. He is an integral part of his social group. In carrying out the wishes of a group, the leader is inseparable from his followers.

The study of followership is an important avenue to understanding leadership. If a person will analyze his experiences and attitudes as a follower, he will obtain a new concept of leadership. The follower and leader are inseparable. Modifying a phrase from Cooley,³ we may say that leadership and followership are twin-born and twin-developed. The attitudes of the led develop *pari passu* with the attitudes of the leader. Leadership and followership are a part of the same process.

³ *Social Organization* (Charles Scribner's Sons, New York, 1909), p. 5.

Often the potential followers influence the leader as much as the leader influences his followers.⁴ Simmel was one of the first to point out how the leader is subservient to the followers, how the followers may "walk out on" the leader, how they may refuse to respond or to be led, how they may choose imprisonment rather than obey the orders of some autocratic leader, and how the leader fears any negative or antagonistic responses that will lower his own status.⁵

CIRCLES OF APPRECIATION

Leadership begins with small circles of appreciation and extends to universal areas. The first circle is the small one that is common to every person. Every person has, at least, his little circle of influence. While such influencing is not necessarily leadership, it points toward leadership.

A second circle is larger. Leadership may be the following of one person by other persons in especially important ways. This interpretation cuts down the number of leaders and increases the size of the circle of influence of each. It tends to create a distinct class of leaders.

A third group includes those persons whose followers extends beyond their own time but not beyond their own country. Often they are intense nationalists or partizans within their own land.

A fourth circle may include those persons whose influence extends beyond their own country. People in other lands recognize their worth. They meet a universal need. This classification cuts down the numbers of leaders greatly, debarring those who enjoy only local renown. It limits leaders to those who have a universal quality in their work.

⁴ In treatises by Enoch B. Gowin, *The Executive and His Control of Men* (Macmillan Company, New York, 1915), and W. D. Scott and D. T. Howard, *Influencing Men in Business* (The Ronald Press Company, 1928), the important if not central rôle of the potential followers and of their attitudes is evident.

⁵ Nicholas J. Spykman, *The Social Philosophy of Georg Simmel* (University of Chicago Press, Chicago, 1925), pp. 95 ff. Also *Sociologie* by Georg Simmel (Duncker and Humbolt, Munich and Leipzig, 1923), p. 135 ff.

A fifth circle denotes that leadership which extends beyond both its own time and country. In this way all living leaders are disqualified—for the time being. To judge a person in his own life time is risky. His achievements may prove ephemeral and he may end his career weakly. The test is comprehensive and strict, for both lasting and universal recognition are required. Time is a harsh examiner. Since this circle of leadership influence extends beyond the bounds of one's own generation it sometimes acquires a mythical halo.

Often appreciation develops after the death of the one it has shunned. Myths and legends spring up and a cult may develop about the leader. After the death of Sun Yat-sen "everything changed" and "throughout China his name became one to conjure with." His mistakes were forgotten, his enemies ceased their incriminations, and he became "the Father of his Country." His spirit brooded over his four hundred million countrymen and he became the subject of widespread hero-worship.⁶

Lincoln may be cited as one whose influence has extended not only beyond his own time but beyond his own country. His picture hangs on peasant walls in all continents. World religions have grown up around certain names and constitute testimonies to the reality of our fifth circle of leadership.

LEVELS OF APPRECIATION

The five gradation circles of influence, each with a wider swing than the preceding, as already presented, possess height as well as diameter. Leadership takes on gradation levels when measured by the test of dynamic energy, the test of mental brilliance, the test of personal sacrifice, or the test of social welfare. By any one of these tests leadership grows increasingly important and also rarer as we advance up the scale. It is a higher level of leadership which carries forward broad and

⁶ John McCook Roots, "Sun Yat-Senism," *Asia*, XXVII:361, 362.

constructive principles of life than that concerned chiefly with personal gain. The highest levels of leadership are represented by the setting of new, appropriate, and attractive examples; the creation of a pleasing atmosphere; the changing of the followers' environmental conditions in ways to arouse pleasant feelings regarding the proposed changes—these are some of the techniques that create leadership. To arouse entirely new attitudes and create a new type of followers is the supreme height of leadership. To arouse unsuspected possibilities and originalities in other persons makes for the greatest leadership. To set forth unique opportunities, to make the impossible seem possible, to arouse other persons to superhuman effort is leadership par excellence.

Every age develops leaders that bespeak its fears, its longings, its creative urges. Established social values represent the groundwork of leadership. Social momentum is an equally important desideratum. As a process, leadership is that social interstimulation which results in a number of people setting out toward an old goal with new zest or a new goal with hopeful courage—with different persons keeping different paces. The foremost is the leader, but the nature of his leadership is dependent on the type of problems encountered, on the kind of interstimulation, and on the quality of achievement. Achievement and its social appreciation comprise the dynamic heart of the leadership process.

Never was the world in such sore need of superior leadership as to-day, for universal problems are omnipresent. Never was the call greater for lofty leadership. Never were potential followers more numerous. Never have they been more grateful than they would be if leaders with ability and acumen would step forth to direct the world into a new day of equitable opportunities.

PROBLEMS

1. What is achievement?
2. What is the relation of leadership to greatness?

3. Why is achievement alone not sufficient to guarantee leadership?
4. Is anything besides achievement and recognition necessary for leadership?
5. Does the fact that social values fluctuate mean that the nature of leadership changes from time to time?
6. What may a leader do whose ideas are too far advanced for his time? Should he modify his ideas or record them so that they may be available when the world is ready?
7. Since recognition adds to one's power should a person who is devoting himself to a good cause seek recognition in order to increase his effectiveness?
8. Should a college seek to add to its faculty men whose prestige is above their worth or men whose worth is above their prestige?
9. How far does the standing of an organization account for the prestige of its leaders?
10. Does one gain or lose recognition by pushing others to the top?
11. How far is recognition a safe basis upon which to evaluate men, institutions, or movements?
12. How far is the desire to lead an indication of leadership ability?
13. If past achievements are not good tests of leadership, how can one tell when to respond to a reputed leader?
14. Distinguish between circles and levels of leadership.
15. Why is leadership difficult to evaluate?
16. Why is it worth while to work at the problem of measuring leadership?
17. How do the different standards for leadership hinder its appreciation?
18. What are the values of case studies of leadership?
19. What can be done toward working out objective standards for the measurement of leadership?
20. Why is superior leadership needed to-day more than ever before?

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APPENDIX A

In this Appendix are given two lists, each of 100 world leaders. Column A in Table II gives the names of the 100 leaders receiving the most votes by the 335 "judges" in the classes in social psychology of leadership of the University of Southern California, 1925-1933. In Column B are the names of the 100 persons receiving the largest amount of space in the Fourteenth Edition of the Encyclopaedia Britannica (1929). A total of 67 names appears in both lists. These appear in *italics* in Column B. Those which are *starred* in Column A are in the two highest quintiles, or the highest 40 per cent of that list.

TABLE II

LISTS OF 100 LEADERS

<i>Column A</i>	<i>Column B</i>
*Addams (Jane)	<i>Alexander the Great</i>
Alexander the Great	<i>Aristotle</i>
Archimedes	<i>Augustine (Saint)</i>
*Aristotle	<i>Bach</i>
*Augustine (Saint)	<i>Bacon (Francis)</i>
Bach (Johann Sebastian)	<i>Bacon (Roger)</i>
*Bacon (Francis)	<i>Balzac</i>
Balzac (Honoré de)	<i>Beethoven</i>
*Beethoven (Ludwig van)	<i>Blackstone</i>
Bell (Alexander Graham)	<i>Bismarck</i>
Bismarck (Otto, Prince von)	<i>Browning (Robert)</i>
*Blackstone (Sir William)	<i>Buddha</i>
Browning (Robert)	<i>Caesar (Augustus)</i>
*Buddha	<i>Caesar (Julius)</i>
Burbank (Luther)	<i>Calvin (John)</i>
Caesar (Julius)	<i>Cervantes</i>

Carnegie (Andrew)	<i>Charlemagne</i>
Cervantes Saavedra (Miguel de)	<i>Chaucer</i>
Charlemagne	<i>Cicero</i>
Chaucer (Geoffrey)	<i>Columbus</i>
Cicero	Comte (Auguste)
*Columbus (Christopher)	<i>Confucius</i>
*Confucius	<i>Constantine</i>
Constantine (the Great)	Cromwell (Oliver)
*Copernicus	<i>Dante</i>
*Curie (Marie)	<i>Darwin</i>
*Dante	<i>Demosthenes</i>
*Darwin	<i>Descartes</i>
Demosthenes	Dickens
Descartes	<i>Dumas</i>
Dewey (John)	Elizabeth (Queen)
Dumas	Foch
*Edison	<i>Ford</i> (Henry)
*Einstein	Francis of Assisi (Saint)
Euclid	<i>Franklin</i>
Ford (Henry)	Frederick the Great
*Franklin	<i>Galileo</i>
Fröbel	Gladstone
*Galileo	<i>Goethe</i>
*Gandhi	Hamilton
Goethe	<i>Handel</i>
Grotius	Hannibal
Gutenberg	<i>Harvey</i> (William)
Handel	<i>Hegel</i>
Harvey (William)	Henry VIII
Hegel	Hobbes (Thomas)
*Homer	<i>Homer</i>
Hugo	Hoover
Ibsen	<i>Hugo</i>
Jeanne d'Arc	<i>Ibsen</i>
Jefferson	<i>Jeanne d'Arc</i>
*Jesus	<i>Jefferson</i>
Justinian	<i>Jesus</i>
*Kant	<i>Justinian</i>
✓ Lenin	<i>Kant</i>
*Lincoln	✓ <i>Lenin</i>
Lindbergh	<i>Lincoln</i>
Lister	Livingstone

*Luther	Locke
*Marconi	<i>Luther</i>
Marx	MacDonald (Ramsay)
Mendelssohn	Marshall (John)
*Michelangelo	<i>Marx</i>
Millikan	Mary (Queen of Scots)
*Mohammed	<i>Mendelssohn</i>
Morse	Metternich
*Moses	<i>Michelangelo</i>
Mussolini	Milton
Napoleon	<i>Mohammed</i>
*Newton	<i>Mussolini</i>
Nightingale	<i>Napoleon</i>
*Pasteur	<i>Newton</i>
Pericles	<i>Pericles</i>
Pestalozzi	Peter the Great
*Plato	Petrarch
Plutarch	<i>Plato</i>
*Raphael	<i>Raphael</i>
Rembrandt	<i>Rembrandt</i>
Rockefeller (John D.)	<i>Roosevelt</i> (Theodore)
Röntgen	Rousseau
*Roosevelt (Theodore)	<i>St. Paul</i>
*St. Paul	<i>Savonarola</i>
Savonarola	<i>Shakspeare</i>
*Shakspeare	Smith (Adam)
*Socrates	<i>Socrates</i>
Solon	<i>Solon</i>
Sophocles	<i>Sophocles</i>
Spinoza	<i>Spinoza</i>
Sun Yat-sen	<i>Titian</i>
Tagore	<i>Tolstoy</i>
Titian	Victoria (Queen)
Tolstoy	<i>Vinci</i> (Leonardo da)
*Verdi	<i>Wagner</i>
Vinci (Leonardo da)	<i>Washington</i> (George)
*Wagner	<i>Watt</i>
Washington (Booker T.)	Wesley
*Washington (George)	<i>Wilson</i> (Woodrow)
Watt	Zoroaster
*Wilson (Woodrow)	
Wright (Orville and Wilbur)	

APPENDIX B

For comparative purposes a list of world leaders prepared by seventy-three students in social science at the University of Poznan in 1931 is offered herewith. Each student was asked to select forty names. The results were tabulated. The forty highest are given in Table III, in a descending order of votes received.¹

TABLE III
LEADERS SELECTED BY POLISH STUDENTS

<i>No. of</i>			<i>No. of</i>	
<i>Rank</i>	<i>Votes</i>	<i>Leaders</i>	<i>Rank</i>	<i>Leaders</i>
1	65	Aristotle	21	43 Augustine (Saint)
2	65	Curie (Marie)	22	34 Aquinas (Thomas)
3	62	Edison	23	34 Mickiewicz
4	57	Pasteur	24	34 Caesar (Julius)
5	55	Newton	25	32 Foch
6	55	Wilson	26	30 Alexander the Great
7	54	Columbus	27	28 Dante
8	54	Copernicus	28	28 Röntgen
9	53	Marconi	29	26 Franklin
10	52	Socrates	30	23 Goethe
11	52	Napoleon	31	22 Koch
12	50	Plato	32	22 Justinian
13	47	Rousseau	33	22 Watt
14	44	Kant	34	22 Briand
15	44	Shakspeare	35	22 Beethoven
16	43	Gutenberg	36	22 Amundsen
17	43	Vinci (Leonardo da)	37	21 Archimedes
18	43	Stephenson (George)	38	21
19	42	Chopin	39	20
20	39	Montesquieu	40	20

¹ Appreciation is hereby expressed to Professor Florian Znaniecki for his co-operation.

APPENDIX C

In Appendix C appears a brief and selected statement of the achievements of each of the 100 "greatest leaders" as voted by the 345 "judges" from the classes in social psychology of leadership (University of Southern California, 1925-1933). Emphasis is placed upon achievements and recognitions.

Addams, Jane (1860-)

Founded Hull House, Chicago, one of the first and best known social settlements in the world.

Earned a first place among women of the world by her efforts in behalf of world peace and human betterment.

Elected President of the International Congress of Women at The Hague in 1915.

Awarded Nobel Peace Prize (jointly), in 1931.

Alexander the Great (356-323 B. C.)

Spread Hellenic culture over Eastern world.

Secured control of nearly all Western Asia.

Established the city of Alexandria as a center of learning and commerce.

Archimedes (287-212 B. C.)

Originated mechanics as a science.

Discovered the laws of the lever.

Made a determination of the value of Pi and computed area of the circle.

Developed laws of buoyancy and formulæ for computing specific gravity.

Aristotle (382-322 B. C.)

Founded political (social) and natural science.

Invented syllogism and founded deductive logic.

Founded Peripatetic School of Philosophy.

Wrote widely recognized works on grammar, logic, literature, politics, ethics, and natural science.

Augustine, Saint (354-430)

Developed an intellectual organization of Christianity with widespread influence.

- Helped to originate a philosophy of history by his *City of God*.
- Developed the ideal of a universal church.
- Bach, Johann S. (1685–1750)**
 - Created finest compositions written for the organ.
 - Composed outstanding works such as *Mass in B Minor*, *Ascension Oratorio*, and *Passion According to St. Matthew*.
 - Developed instrumental parts of the cantata as a form of church music.
- Bacon, Francis (1561–1626)**
 - Founded modern inductive science.
 - Classified human prejudices into four groups or sets of “idols.”
 - Developed ideal of making all knowledge practical.
- Balzac, Honoré de (1799–1850)**
 - Often rated as greatest novelist of France, and sometimes of the world.
 - By multiplicity of his characters created a microcosmic picture of human society.
 - Wrote *Comédie humaine* with its 2,000 characters.
- Beethoven, Ludwig van (1770–1827)**
 - Composed the nine Symphonies which have no equal.
 - Developed strikingly new forms and techniques, new harmonic and rhythmic combinations of instrumental music.
- Bell, Alexander Graham (1847–1922)**
 - Originated the telephone.
 - Founded American Association to Promote Teaching of Speech to the Deaf.
 - Established a deaf school for training teachers of the deaf.
 - Invented photophone for transmitting vibrations in a beam of light.
- Bismarck, Otto von (1815–1898)**
 - Became one of the creators of modern political Germany.
 - Showed political genius of rare creative type.
 - Often rated greatest European statesman of the nineteenth century.
- Blackstone, William (1723–1780)**
 - Made first comprehensive compilation of all English law.
 - His *Commentaries* have served as legal authority in many countries.
 - Greatly influenced development of English and American legal training.
- Browning, Robert (1812–1889)**
 - Wrote *The Ring and the Book*, *Pippa Passes*, *Paracelsus*.
 - Became one of world's greatest poets.

Noted for his originality and brilliance in portraying human nature.

Became poet laureate of England.

Buddha (568?–488? B. C.)

Founder of Buddhism, a widespread religion of self-abnegation.

Taught non-violence, forgiveness of enemies, friendliness to all; opposed caste.

Burbank, Luther (1849–1926)

Developed many new varieties of plant life.

His contributions include new varieties of the potato, plum, prune, apple, cherry, peach, quince, nectarine, tomato, sweet and field corn, squash, asparagus, pea, and spineless cactus.

Caesar, Caius Julius (102?–44 B. C.)

Promoted the spread of Roman culture and law in Western and Northern Europe.

Wrote histories which have become classics, such as *Commentarii*.

Showed remarkable oratorical ability; also magnanimity in victory.

Carnegie, Andrew (1835–1919)

Gave larger sums as public benefactions than any predecessor.

Established or helped to establish more than 2,500 public libraries.

Established Carnegie Endowment for International Peace, Carnegie Institution of Washington (for scientific research), Carnegie Foundation for the Advancement of Teaching, Carnegie Institute of Technology.

Cervantes Saavedra, Miguel de (1547–1616)

Became most famous of all Spanish writers.

Wrote world-renowned *Don Quixote*.

Charlemagne (742–814)

Helped greatly to spread Christianity in Europe.

Furthered the development of learning in the Middle Ages by bringing scholars such as Alcuin to his court and by inaugurating public schools for freemen.

Promoted the fine arts extensively.

Chaucer, Geoffrey (1340–1400)

Helped to develop and crystallize the English language; created an English literary style.

Wrote *Canterbury Tales* of historical and literary renown.

Recognized as outstanding technical master of poetry.

Cicero, Marcus Tullius (106–43 B. C.)

Recognized as greatest orator of Rome

Achieved high rank as statesman.

Reached an almost perfect literary style.

Columbus, Christopher (1446–1506)

Discovered America and furthered the theory that the earth is round.

Opened the way for a long line of discoveries and explorations.

Widened the horizon of the European mind.

Confucius (551–478 B. C.)

Developed a new system of ethics involving humanity, uprightness, decorum, and wisdom that has influenced millions for centuries; made morality the fundamental principle of life.

Left a large number of widely influential maxims amounting to a philosophy of life.

Constantine I (272–337)

Established Christianity in Eastern Europe and Western Asia.

Made significant improvements in the administration of law.

Copernicus, Nicolaus (1473–1543)

Overthrew the Ptolemaic theory of the universe and developed the theory that the earth revolves around the sun.

Wrote the *Revolutionibus Orbium Coelestium*.

Helped to found a science of astronomy.

Curie, Marie (1847–1934)

Discovered radium and polonium.

Revolutionized the treatment of certain diseases.

Awarded Nobel Prize in physics (1903) and in chemistry (1911).

Dante Alighieri (1265–1321)

Summarized the literature of the Middle Ages and opened the Renaissance Era.

Wrote *The Divine Comedy*, an outstanding epic poem of the world.

Darwin, Charles (1809–1892)

Developed the theory of biological evolution.

Developed natural selection and survival of the fittest theories.

Wrote *Origin of the Species*.

Demosthenes (348–322 B. C.)

Delivered the immortal Phillipic orations.

Carried the Greek language to a new high level in speech.

Eclipsed in delivery his own age and preceding ages.

Descartes, René (1596–1650)

Recognized as “father of modern philosophy.”

Set forth Dualism, or essential differences between materialism and spiritualism.

Developed analytic geometry.

Dewey, John (1859–)

Reconstructed contemporary educational theory.

- Developed theory of social democracy in education.
Established experimental school to carry out a new philosophy.
- Dumas, Alexandre* (1824–1895)
Became the most universally read story-teller of the world.
Called the greatest French romantic novelist.
Wrote 298 closely printed literary volumes.
- Edison, Thomas Alva* (1847–1931)
Secured acceptance of over 1,200 different inventions at the United States Patent Office.
Invented or perfected the (1) phonograph, (2) incandescent lamp, (3) motion picture film, (4) storage battery for street cars and automobiles, (5) talking motion pictures, and (6) microphone.
- Einstein, Albert* (1879–)
Formulated the theory of relativity.
Developed fourth dimension idea and curved space idea.
Awarded Nobel Prize, 1921.
- Euclid* (300 B. C.–?)
Developed the elements of geometry.
Formulated basic theorems in geometry.
Wrote "Elements," the basis of modern texts in geometry.
- Ford, Henry* (1863–)
Developed an inexpensive means of transportation for the working classes of the world.
Developed largest motor car manufacturing company in the world.
Led in mass production.
- Franklin, Benjamin* (1706–1790)
Made pioneer discoveries regarding electricity which included its identity with lightning.
Invented the lightning conductor.
Established first circulating library in America.
Promulgated the philosophy of Poor Richard, and furthered the basic social ideals of industry, thrift and tolerance.
Concluded the first treaty with a foreign country for the United States.
- Fröbel, Friedrich* (1782–1852)
Became known as "the father of the kindergarten."
Developed theories of motor expression, social participation, and voluntary activity in educational procedure.
- Galileo [Galilei]* (1564–1642)
Discovered the isochronism of the pendulum.
Developed the telescope.
Developed principles of dynamics.

Helped to found science of astronomy, discovered Jupiter's satellites.

Helped to analyze the nature of the Milky Way; made observations concerning mountains on the moon and spots on the sun.

Gandhi, Mohandas Karamchand (1869–)

Teaches social reform by non-violent coercion and passive resistance.

Leads India in revolt against modern materialistic civilization.

Goethe, Johann Wolfgang von (1749–1832)

Created new and original poetic forms of thought for the world.

Wrote *Faust*, *Dichtung and Wahrheit*, *Wilhelm Meister*.

Grotius, Hugo (1583–1645)

Founded international law.

Wrote *De jure belli et pacis*.

Gutenberg, Johann (1398–1468)

Invented movable type.

Inaugurated printing in western hemisphere.

Handel, George Friedrich (1685–1759)

Ranked as world's greatest composer of oratorios.

Composed *The Messiah*, *Israel in Egypt*, and *Judas Maccabaeus*.

Harvey, William (1578–1657)

Discovered the circulation of the blood.

First to explain circulatory system.

Hegel, Georg W. F. (1770–1831)

Recognized as one of the world's profoundest thinkers.

Developed the philosophic system of the Absolute Idea.

Developed the Hegelian Dialectic.

Homer (900 B. C.?–?)

Crystallized literature of ancient times in renowned classics.

Wrote *Iliad* and *Odyssey*, the Bible of the Greeks.

Hugo, Victor (1802–1885)

Recognized as greatest French poet of nineteenth century.

Distinguished himself as dramatist, novelist, essayist, politician.

Ibsen, Henrik (1828–1906)

Recognized internationally as dramatist of first rank.

Wrote *Peer Gynt*, *A Doll's House*, *The Pillars of Society*, *An Enemy of the People*.

Jeanne d'Arc (1412–1431)

Achieved immortal fame for her bravery at Orléans.

Beatified by Pius X, 1909.

Paid penalty for standing by her convictions by being burned to death at the stake.

Jefferson, Thomas (1743–1826)

- Led in establishing political democracy in the United States.
- Drafted the Declaration of Independence.
- Effected Louisiana Purchase; founded University of Virginia.

Jesus of Nazareth (4 B. C.–29 A. D.)

- Founded Christianity and Christian system of ethics.
- Lived a “perfect life” of sacrifice and service.
- Gave his life for the forgiveness of sins of mankind.
- Substituted universal love and sympathy for hate, fear, and prejudice.

Justinian I, Flavius (483–565)

- Promulgated *Justinian Code*, and *Digest*, which have exerted a wide influence.
- Promoted many public welfare works.

Kant, Immanuel (1724–1804)

- Became the most influential German philosopher.
- Founded German idealism.
- Wrote *Critique of True Reason*.

Lenin, Nicolay (1870–1924)

- Became “Father of Sovietism.”
- First to lead working classes into political power in a large nation.

Lincoln, Abraham (1809–1865)

- Freed the slaves.
- Preserved the United States in time of civil strife.
- Defined political democracy in superior terms.
- Showed universal sympathy and high degree of forgiveness.
- Wrote famous Gettysburg address.

Lindbergh, Charles Augustus (1902–)

- Made first non-stop airplane flight across Atlantic Ocean alone.
- By his self-control and poise won admiration of the world.
- Brought popular approval to aviation.
- Mapped out national and international air-routes.
- Served as ambassador of good will to many nations.

Lister, Joseph (1827–1912)

- Introduced antiseptic surgery.
- Originated disinfectants and sterile bandages.
- Abolished dread hospital diseases.
- Discovered coagulation of the blood.

Luther, Martin (1483–1546)

- Gave the world a new conception of Christianity.
- Precipitated the Reformation.
- Set forth individual's right to interpret the Scriptures.

Opposed monastic vows and asceticism.

Marconi, Guglielmo (1874—)

Established wireless telegraphy.

Awarded Nobel Prize in physics in 1909.

Marx, Karl (1818–1883)

Outlined a social-democratic program of governmental control.

Set “masses” above “classes.”

Wrote profoundly in behalf of laboring classes, including *Das Capital*, the bible of socialism.

Showed universal sympathy for the defeated masses and initiated an international labor movement.

Mendelssohn, Felix (1809–1847)

Achieved world renown as composer of overtures, oratorios, and marches.

Composed “Elija,” “Midsummer Night’s Dream,” “Songs without Words,” “Wedding March.”

Michelangelo, Buonarroti (1475–1564)

Gained international distinction as painter, architect, sculptor, and poet.

Painted “Sistine Madonna,” “The Last Judgment,” “David,” and “Pieta.”

Millikan, Robert (1868—)

Developed the electron and proton theory of atoms.

Discovered the cosmic or Millikan ray.

Awarded Nobel Prize in physics, 1923.

Mohammed (570?–632)

Founded Islam with its millions of adherents.

Produced the Koran, a literary masterpiece and bible for millions.

Improved social rules of his time and set improved personal standards of wide influence.

Morse, Samuel F. B. (1791–1872)

Invented the telegraph and operated first telegraph line.

Laid first submarine telegraph line.

Moses (1550 B. C.?–?)

Became the outstanding early lawgiver and is credited with formulating the Ten Commandments.

Freed his people from slavery and organized them into a nation.

Developed a religion that later became basic to three great monotheistic faiths.

Mussolini, Benito (1883—)

Organized strong Italian government out of social chaos.

Became "father of Fascism."

Exemplified political ability of high order.

Napoleon Bonaparte (1769-1821)

Codified the laws of France.

Dominated Europe politically.

Exhibited a "universality of genius," and an "inordinate capacity for hard work."

Newton, Isaac (1642-1727)

Formulated the law of gravitation.

Developed differential calculus and the binomial theorem.

Established physics on a new and higher scientific basis.

Nightingale, Florence (1820-1910)

Organized first corps of nurses in war (Crimean).

Founded training school for nurses.

Laid foundations for the later establishment of the Red Cross.

Set new standards for caring for the dying and wounded in war.

Pasteur, Louis (1822-1895)

Developed the germ theory of disease.

Developed system of milk purification named after him.

Helped to found modern science of bacteriology.

Directed Pasteur Institute in Paris.

Pericles (490-429 B. C.)

Secured recognition as greatest statesman of Greece.

Contributed so brilliantly to culture that his time is known as the Age of Pericles.

Furthered the democratic state in Greece.

Pestalozzi, Johann H. (1746-1827)

Became the chief founder of modern pedagogy.

Combined learning with handwork as natural parts of child's environment.

Wrote *Lienhardt and Gertrud*.

Plato (427?-347 B. C.)

Developed theory of Innate Ideas.

Formed first "idealistic" philosophy.

Wrote the *Republic* in which an ideal educational and political system is depicted.

Plutarch (46-120 A. D.)

Wrote forty-six "Parallel Lives" of eminent Greeks and Romans.

Gives present world more knowledge of antiquity than any other writer does.

Raffaello Sanzio d'Urbino (1483-1520)

Painted many world-recognized masterpieces, such as "The Sistine Madonna," "The Madonna of the Chair," and several holy families.

Recognized as master of painting; world's most popular artist.

Rembrandt, Harmens van Rijn (1606-1669)

Developed unequalled skill in portrait painting and became the model and inspiration of portrait painters in many lands.

Painted "Polish Nobelman," "The Money Changer," "The Anatomy Lecture," and unexcelled portraits of elderly women.

Rockefeller, John Davison (1839-)

Built and endowed the Rockefeller Institute of Research and other gigantic institutions for alleviation of human suffering.

Gave 250 millions in benefactions.

Founded the University of Chicago.

Rontgen, Wilhelm Konrad (1845-1923)

Discovered the X-Ray.

Awarded the Nobel Prize in physics in 1901.

Roosevelt, Theodore (1858-1919)

Instituted reform legislation regulating big business.

Taught square deal doctrines.

Furthered conservation of natural resources.

Helped to bring about peace between Russia and Japan and awarded Nobel Prize for Peace, 1906.

Savonarola, Girolamo (1452-1498)

Decried social evils of his time at expense of his life.

Became an outstanding moral, political, and religious leader.

Helped to overthrow the Medici and fought for a better order.

Shakspere, William (1564-1616)

Recognized as world's greatest creator of characters in drama.

Reproduced a universal range of human nature in drama.

Excelled others in enriching English literature through his creative imagination.

Wrote *Hamlet* (sometimes called most perfect play in existence),

Othello, *Merchant of Venice*, *King Lear*, *Taming of the Shrew*.

Socrates (469?-399 B. C.)

Founded an influential system of philosophy based on self-control and self-knowledge.

Developed inductive thinking and "Socratic questioning."

Set forth the doctrines, "Know thyself" and "Knowledge is virtue."

Solon (638-558 B. C.)

Earliest Athenian who won renown by his poetry.

Emancipated the individual and "took the first decisive step towards complete democracy."

Social lawgiver who revised laws in support of the common people.

Sophocles (495?-406? B. C.)

Wrote dramas which are "perfect examples of Attic art."

Developed a new type of tragedy.

Wrote *Antigone*, "first problem play in literature."

His 120 plays won for him the title of "father of plays."

Spinoza, Baruch (1632-1677)

Developed the Spinozan ethics which has been widely accepted.

Made the personal element most distinctive and least binding.

His philosophic thought shows comprehensiveness and synthetic daring.

St. Paul (?-67)

Carried Christianity to lands surrounding the Mediterranean.

Became the leading Christian missionary of all times.

Devised a philosophical basis for Christianity.

Broke the barrier between Christian and Jew.

Sun Yat-sen (1867-1925)

Founded the Republic of China.

Idealized by modern young China.

Tagore, Rabindranath (1861-)

Commanded world attention as poet, educator, and philosopher.

Awarded Nobel Prize in literature in 1913.

Titian (c1487-1576)

Ranked as one of greatest painters of all time.

Painted a number of famous "Madonnas," also portraits of kings and nobles.

Painted "Madonna with the Cherries," "The Tribute Money,"

"Concert," "Daughter of Herodias," "Three Ages," "Sacred and

Profane Love," "Assumption of the Virgin."

Tolstoy, Leo (1828-1910)

Won world recognition as novelist, social reformer, and religious mystic.

Vigorously opposed violence, war, and idleness, and advocated doctrines of brotherly love.

Supported universal suffrage and representative government in Russia.

Wrote *War and Peace*, *Power of Darkness*, *What is Art?*

Verdi, Giuseppe (1813-1901)

Produced superior operas.

Composed "Il Trovatore," "La Traviata," "Aida," "Rigoletto," "Falstaff," "Othello."

Vinci, Leonardo da (1452-1519)

Achieved international fame as a painter, architect, sculptor, scientist, engineer, mechanic, and musician. Painted the *Mona Lisa*, *The Last Supper*, and the *Annunciation*.

Designed inventions: wheelbarrow, flexible roller chain, ox shovel, armored car, paddle wheel, anticipated Copernican theory, proposed telescope.

Wagner, Richard (1813-1883)

Originated musical drama.

Developed orchestration.

Composed unexcelled grand operas, such as "Tannhäuser" and "Lohengrin."

Washington, Booker T. (1859?-1915)

Inaugurated new industrial day for Negro race and "lifted the veil of ignorance from his people."

Increased good will between colored and white races.

Founded Tuskegee Institute and developed modern Negro education.

Washington, George (1732-1799)

Formed a nation out of discordant colonists.

Recognized as "father of his country."

Executed his duties as first President of the United States with remarkable precision, impartiality, and foresight.

Watt, James (1736-1819)

Perfected and invented steam engine; developed the external condensation principle.

Discovered the composition of water.

Invented copying press, screw propeller, double-acting engine.

Wilson, Woodrow (1856-1924)

Originated and spread the conception of League of Nations.

Advocated "self-determination" principle for small nations.

Formulated his famous "fourteen points" as a declaration for universal peace.

Captured the thought of the world by his balanced idealistic concepts.

Awarded Nobel Prize for Peace in 1919.

Wright (Wilbur 1867-1912; Orville 1871-)

Accomplished first successful flight in heavier than air machine.

Perfected the flying machine.

Made basic contributions to aeronautics.

APPENDIX D

A LEADERSHIP HISTORY GUIDE

In gathering materials for the study of leadership, the writer has found what he has called "A Leadership History Guide" exceedingly helpful. By distributing copies of the guide to selected persons, it is possible for them not only to make valuable studies but also to obtain data that can be compared and at points treated statistically. The greatest value, however, comes from the new interpretative light that is thrown on leaders. Another advantage arises out of the fact that the guide makes feasible the gathering of data not from the few widely known leaders but from representative persons of large groups of leaders of excellent local reputations in their respective communities.

LEADERSHIP HISTORY GUIDE

This guide is not designed to be followed in a formal way. We do not want to obtain "yes" and "no" answers from a leader; we want to encourage him to tell in detail what have been his most interesting experiences as a leader. Descriptions of the outstanding experiences of a person when acting as a leader or when in the process of becoming a leader are of primary significance. Details and length of narration are desirable. Personal anecdotes are valuable. A scientific attitude is essential.

(1) *Social Heritage*. What was his father's race, education, and occupation? What degree of prominence or position did his father reach?

What things was his mother noted for among her friends and in her community? In what ways did either his father or mother exert a unique influence on him?

What other relatives have played important rôles in his development, and in what ways in each case? What other relatives achieved prominence and in what connections?

What special advantages of parental care and stimulation did he have? What educational opportunities? What opportunities of travel? Of wealth? Of urban life and culture?

What disadvantages had he had in any of the above connections?

(2) *Social Contacts*. What was the character of his early heroes or heroines? What persons (three to five) does he remember as having influenced him most and in what ways in each case? (Give details.)

What type of books did he read extensively and which influenced him most?

What teachers, clergymen, prominent citizens, took a special interest in him? What boys or girls influenced him greatly and in what particulars? What was the nature of each of his childhood pals and of his adolescent pals?

What were his earliest ambitions for achieving greatness? What dreams did he have as a child or adolescent in regard to becoming a leader? What was the nature of his early occupational ambitions?

(3) *Childhood and Adolescent Leadership*. As a child what things did he do of a leadership nature? As an adolescent? In the elementary school? In high school? In church? On the playground? In his "gang"?

Was he ever appointed or elected to office or a leadership position? What was the nature of this recognition? What positions in any of these connections did he assume without being appointed or elected?

Under what conditions has he run away from work or play? Under what cases has he protested against authority, and ~~why~~? With what results?

What fights has he been in either of a physical or mental nature? To what extent does he start arguments? Was he ever a debater?

Did he ever "invent" anything, in the way of words, toys, games?

(4) *Adult Leadership*. What things has he done best? What are the main factors explaining his achievement along each of these lines?

What offices has he been appointed or elected to and for what reasons?

What has he originated? How does he account (in detail) for his achievements? What does he consider to be his margins of uniqueness?

In what ways does he think he could have done better if conditions had been different? What conditions would he have changed if such changes had been possible?

What goals of leadership would he have liked to have achieved?

What phases of his childhood training have helped him most as an adult leader? What phases might have been changed to advantage for him? In what ways would he have chosen a different education than he received? A different occupation? What have been the main obstacles in the way of his achievement of leadership?

What is his definition of leadership?

APPENDIX E

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APPENDIX F

A RATING SCALE

The rating scale method in its elementary phase is illustrated by the forms sent out by teachers' agencies and public school systems. Persons who know a given teacher are asked to rate him or her regarding a number of qualities, such as appearance, coöperation, personal interests, and the like. The rater is requested to underscore such a sequence as good, fair, poor. The weakness here is that the standards of good, fair, or poor may vary greatly. If my standards are higher than yours then I will rate a candidate as fair whom you designate as good. The formal aspect of such rating scales together with the fact that each is signed and sent to an office where the subject or his friends may see it some day cut down its value. In addition a great deal is at stake and hence the rater is hampered in giving a complete evaluation of the subject. The latter has put his name down as one who can "recommend" him. The rater tends to give the subject the advantage of nearly every doubt, sometimes by a wide margin.

A better way to rate leadership is to make as objective a scale as possible. The student of leadership will find the making of a scale for measuring one of the most concrete and practical ways of studying leadership. Such a scale boils the major elements of leadership down to a minimum. It is a compact summary of the field.

In a scale developed by the author forty-eight competent persons—college graduates and others of training and experience—were asked to describe in as objective terms as possible the behavior of their various college teachers. No statements of judgment were allowed, such as, "A good teacher," or "He has personality," or "He is well liked." Insistence was made on statements of behavior which explain the generalization

that he is a good teacher, or the phrase, "He has personality," or the approbation, "He is well liked." In other words the test was: "What does he do that makes him appreciated?"

The statements were examined and all duplications were thrown out. In this way a total of 455 were reduced to 206. There was still some overlapping and hence the list was reduced to 180.

A total of 190 graduate and undergraduate college students including ten college professors were then asked "to rate each trait" on an eleven-fold basis, namely, +5, +4, +3, +2, +1, 0, -1, -2, -3, -4, and -5. The extremes represent strong appreciation or strong disapproval of specific traits, with the intermediate numbers representing intermediate degrees of approval or disapproval. The zero signifies no reaction, either favorable or unfavorable.

The total plus ratings and the total minus ratings for each trait were then obtained. The smaller total was subtracted from the larger and the remainder divided by the total number of judges and the result was a plus or minus rating for the trait.

The 180 traits were classified according to personality and leadership similarities. They grouped themselves into six fields as follows: (1) Physical traits, (2) Personal standards, (3) General attitudes, (4) Attitudes toward self in classroom, (5) Attitudes toward students in classroom, and (6) Attitudes toward methods in classroom. Some overlapping doubtless exists, but to avoid it entirely is almost impossible.¹

The six groups of statements totaling 180, were arranged in columns and instructions attached. In using the scale to rate a given college teacher the rater simply made a check mark in front of each of the 180 traits that fitted the teacher in question.

In scoring a teacher the total number of traits receiving a plus "check" are considered first. The plus evaluations,

¹ An interesting five-fold classification of leadership factors has been suggested by Elizabeth H. Morris. Her list includes: (1) definite likes and dislikes, (2) characteristic social feelings, (3) tactfulness in comment and action, (4) insight and social judgment, and (5) complex social attitudes. See Elizabeth H. Morris, "Measuring Leadership," *Personnel Journal*, 9:124-127.

+1, +2, +3, +4, +5, as the case may be, of each plus trait that is checked, are added together. Then, the smaller total is subtracted from the larger, obtaining either a plus or a minus number, which is then divided by the total number of plus and minus traits which are checked. Thus a final Leadership Quotient (L.Q.) is obtained. By comparing this with the limits, which range of course from a possible +5 to a possible -5, a leadership picture of relative significance may be obtained.

It should be kept in mind that college teachers are not social leaders so much as mental leaders and that in the latter field leadership is not open and direct so much as it is an indirect. In other words a leader among college teachers is not determined in everyday life by a hundred teachers appearing in order before the same class but by judging the results in terms of student reactions to a number of teachers in turn.

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